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A  
GRAMMAR  
OF THE  
*CARNÁTACA LANGUAGE.*

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By JOHN MCKERRELL, Esq.  
OF HILL-HOUSE, AYRSHIRE; AND OF THE HONOURABLE  
EAST INDIA COMPANY'S CIVIL SERVICE, ON THE  
ESTABLISHMENT OF FORT ST. GEORGE.

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MADRAS :  
PRINTED AT THE COLLEGE PRESS.  
1820.





TO

**THE KING.**

SIR,

**T**HE gracious permission which I have received to dedicate the following Work to Your Majesty, demands the expression of my humblest thanks. In India, a knowledge of the Languages of the Country, is of the highest importance to the public interests ; for, without that knowledge, no public servant can discharge the duties of his office, either with credit to himself, or with advantage to the Government, or to it's subjects.

**T**HE Carnátaca Language is spoken over a great extent of Country. It is nearly the universal Language

of all the dominions of the late Tippoo Sultan ; and, consequently, the best medium of communication with the Inhabitants of a very large portion of the Indian Peninsula.

Tippoo Sultan, although a Mahomedan, was well acquainted with this, the Hindu Language of his State ; and Hyder Ally, his Father and immediate Predecessor, was quite familiar with it. Both were men of stern and unrelenting dispositions, and little partial to their Hindu subjects ; but they knew mankind too well not to be aware, that unless those who govern, be acquainted with the Language of the governed, a set of middle men will arise, who will ultimately become the scourges of the Country.

In the territories under the British sway in India, this evil is disappearing ; and, should the Work now submitted to the World under Your Majesty's most gracious



auspices, be the means of hastening it's extirpation in  
one of the fairest portions of our Eastern possessions,  
I shall not consider that I have laboured in vain.

I have the honour to subscribe myself,

YOUR MAJESTY'S

Most faithful

and most devoted

Subject and Servant,

JOHN McKERRELL.

MADRAS,  
*November the 16th, 1820.* }



## P R E F A C E.



**T**HE three principal languages of Southern India are the Telugu, the Tamil, and the Carnátaca. The first is spoken in the provinces to the northward of Madras; the second to the southward; the third to the westward, on the table land above the passes of the mountains; and also in some districts below the ghauts, on the western side of the Peninsula.

IN Colonel Wilks's "Historical Sketches of the South of India" the limits of the Carnátaca country and language are thus described. "The  
" principality which in later times has been named from the obscure  
" village of Mysoor, was the south-western portion of the ancient Car-  
" natic, frequently named also the country of Canara,\* or the country  
" in which the Canara language was spoken. According to this crite-  
" rion, the northern limits of that extensive region commenced near the  
" town of Beder in the latitude of  $18^{\circ} 45'$  N. about sixty miles N. W.  
" from Hyderabad; following the course of this language to the S. E.  
" it is found to be limited by a waring line which nearly touches Adi-  
" vancee (Adoni,) winds to the westward of Gooti, skirts the town of

\* The word Canara is a corruption of Carnátaca.

“ Anantpoor, and passing exactly through Nundidroog, touches the range  
 “ of eastern ghauts; thence pursuing their southern course to the moun-  
 “ tainous pass of Gujjelhutty, it continues to follow the abrupt turn  
 “ caused by the great chasm of the western hills between the towns of  
 “ Coimbatoor, Palatchi, and Palgaut; and sweeping to the N. W. skirts  
 “ the edges of the precipitous western ghauts, nearly as far north as the  
 “ sources of the Kistna; whence following an eastern, and afterwards a  
 “ north-eastern course, it terminates in rather an abrupt angle near Beder,  
 “ already described as its northern limit.”

HAVING been appointed shortly after my arrival in India in the year 1805, to a judicial situation in the province erroneously termed by the British Canara, in which also this language is spoken by the majority of the Inhabitants, although not included within the range of its influence by Colonel Wilks; I found it necessary to become acquainted with it, in order to facilitate the transaction of business.

In the year 1809 I proposed to the Government of Madras, to compile the work which is now presented to the public. My offer was accepted; but ill health at one period, and of late years most laborious official avocations, have prevented its publication till the present time.

In the course of my labours I have derived much information from a very scarce and accurate treatise upon the ancient dialect, which was compiled, about seven centuries ago, by an Indian author named Césava,



and by him termed శబ్దమణిదఫనాం, or “The Mirror of Verbal  
“Gems.”

I HAVE also derived great assistance from Cambhampáti Mínáçsháya, a most intelligent Bráhmaṇ, who has been for several years employed as Head Moonshee in my office of Telugu and Carnátaca Translator to the Government; from Cedámbi Rangáchári, the late Head Carnátaca Master at the College of Fort St. George, who died before the work was completed; and from his successor, the present Head Master, Mudumbi Shrínivásúchári.

FROM my own countrymen, as the Carnátaca language has hitherto been but very little studied, I have not been able to derive any aid. I feel myself, however, under considerable obligations to the late Francis Whyte Ellis, Esquire, formerly Senior Member of the College Board, for many useful hints upon the subject of Indian Grammar in general; to William Oliver, Esquire, also a Member of the College Board, for several corrections in the manuscript; and to Edward Richard Sullivan, Esquire, of the Civil Service, for his kindness in procuring for me, from His Highness the Rajah of Mysore, the work of Céshava, of which I have already made mention.



## CHAPTER FIRST.

**T**HE Carnáta language is written from left to right.

The alphabet consists of six and fifty letters; viz. sixteen vowels; two letters that may be ranked either as vowels or consonants; and thirty-eight consonants.

[illegible]

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A GRAMMAR OF THE  
OF PRONUNCIATION.

ॐ

Expresses an obscure sound like the English a in the words abound, about, &c. and is inherent in every consonant that is not followed by another vowel ; or that has not the full sound of the letter restricted by the mark ऋ.

ॐॐ

Is like the same letter when pronounced long, as in the words all, wall, ball, &c.

ॐ

Has precisely the same sound as the French i, in the word ui.

ॐॐ

Is the same vowel with a lengthened sound.

ॐ

Has the sound of u in the words bull, full, pull, &c.

ॐॐ

The same sound lengthened, and may be expressed in Roman characters by ū.

ॐ ॐॐ ॐ ॐ.

These four letters are only used in Sanscrit words. Their pronunciation on the western side of the Peninsula, and, generally speaking, in Southern India, is rü rü and lü lü; the u possessing nearly the same sound that it has in French in the words nue, flux, tuent, salut, &c.

ॐ

Is the same as the French é in the words qualité, égalité, &c.

ॐ

Is the same vowel with a lengthened sound.

ॐ

Is pronounced exactly like the English word eye, a feature of the face ; and may be expressed in Roman characters by ai.

ॐ

Has that full sound of the letter o which is common to every language.



ಓ

The same letter pronounced long, and expressed in Roman characters by ô.

ಔ

Has the sound of ow in the words cow, now, how, &c. ; but being evidently compounded of ಓ and ಔ, it may be better expressed by their corresponding letters in the Roman character.

ಂ

This letter is pronounced sometimes like m, and at others like n, according to the particular consonant which it may happen to precede.

ಃ

May be expressed in Roman characters by aha.

ಕ

Is like the hard English c in the words command, cause, curtain, &c.

ಖ

Is pronounced with a strong aspiration; and may be expressed in Roman characters by c,ha.

ಗ

Is the hard g in the words great, gone, ground.

ಘ

Is a strong aspirated letter, bearing the same relation to ga, as c,ha does to ca; and may, therefore, be written gha.

ಙ

Has no letter resembling it in any European tongue; it is pronounced something like the French ng in the words manger, arranger, &c.

ಚ

Has the sound of ch in the words church, charm, cheek, &c.

ಛ

Is a strong aspirated letter, and may be expressed by ch,h.

ಜ

Is pronounced like the English j in the words judge, jew, jessamine, &c.

ಝ

Is an aspirated letter; and, like most of the letters of this class, almost entirely unknown to the languages of Europe. It is pronounced as if the letter h, forcibly sounded, immediately followed the consonant j.

ಞ

Has a sound which may be expressed in Roman characters by gnya.

ಞ

Is a strong t which is pronounced by folding back the tongue, and touching with it the roof of the mouth. In writing Carnāṭaca in Roman characters it may be distinguished from ಥ by a dot under the t,

ಠ

Has the same sound with a strong aspiration.

ಠ

Is a palatic letter, and is pronounced by folding back the tongue in the same manner as when uttering the letter ಞ.

ಠ

Is an aspirated letter; and may be expressed by dha.

ಠ

Is a nasal n, and may be distinguished in Roman characters from ಢ by a dot under the n.

ಠ

Is a t which differs very essentially from ಞ, and must not be confounded with it. It is pronounced by placing the point of the tongue between the front teeth.

ಠ

Has the same sound aspirated, and may be written th.

ಠ

Is pronounced by placing the point of the tongue betwixt the front teeth, as when sounding the letter ಥ.

ಠ

Is an aspirated letter, and may be written dh.

ನ

Is a simple nasal sound similar to the English n.

ಪ

Is precisely the English p.

ಫ

Is aspirated, and may be written ph; but care must be taken not to pronounce it like the ph in the words philosopher, philology, &c.; it's sound being like that of those letters in the words uphold, uphill, uphoard, &c.

ಬ

Has the same sound as the English b.

ಭ

Is pronounced like the bh in the word abhorrence.

ಮ

Expresses the same sound as the English m.

ಯ

Is pronounced like the y, in yard, young, you, yonder, &c.; but never like the same letter when it terminates a word, as in quantity, cordiality, hospitality, &c.

ರ

Is like the English r.

ಠ

Is a very harsh r.

ಠ

Is also an r, and still harsher than the foregoing one. Both this and the preceding letter are only used in poetry.

ಲ

Has the same sound as the English l.

ವ

Has sometimes the sound of v in the words vanity, vigilant, vagrant; and sometimes that of w in the words wine, woman, will, welcome, &c.

ಶ

Is the sh in the words shall, should, and shame.

ಷ

Is a strong sh pronounced by folding back the tongue, and touching with it the palate.

ಸ

Has the same sound as the English s in the words sand, sale, salt, sound, &c. ; but is never pronounced like z, as this letter frequently is in English.

ಹ

Is the same as h, in horse, husband, &c.

ಲ

Is a liquid l; and must be pronounced by folding back the tongue and touching with it the roof of the mouth. It may be distinguished in Roman characters from ಲಿ by a dot being placed under it.

ಞ and ಞಿ

These two letters are only of use in certain Sanscrit words. The sound of the first is hca, and that of the second hpa.

#### OF VARIATIONS IN THE FORM OF THE LETTERS.

The Carnāṭaca vowels and consonants are written as already shown when a word commences with a vowel, or when a consonant is the first of two in a syllable; but all the vowels, with the exception of ಏ, have another form when added to a consonant in order to form a syllable; and when the syllable consists of more than one consonant, the second is written under the first, in the manner and form that shall now be exhibited.

ಕ ca ಕಾ cá ಕಿ ci ಕೆ ಕಿ ಕು cu ಕೂ cú ಕೃ crü ಕೌ ಕೌ ಕ್ಲ clü ಕೆ ಕೆ ಕೆ cé  
ಕೈ cai ಕೌ co ಕೊ ಕೊ ಕೌ cau ಕಂ cam ಕಹಿ caha ಕ್ಕ cca ಕ್ಕೆ ಕೆ,ha ಕ್ಕೆ ccha  
ಕ್ಕೆ cch,ha ಕ್ಕೆ cta ಕ್ಕೆ ctha ಕ್ಕೆ cna ಕ್ಕೆ cta ಕ್ಕೆ ctha ಕ್ಕೆ cna ಕ್ಕೆ cpa ಕ್ಕೆ cpha  
ಕ್ಕೆ cma ಕ್ಕೆ cya ಕ್ಕೆ cra ಕ್ಕೆ rca ಕ್ಕೆ cla ಕ್ಕೆ cva ಕ್ಕೆ csha ಕ್ಕೆ csha ಕ್ಕೆ csa  
ಕ್ಕೆ cla ಕ್ಕೆ csha.



ಅ c,ha ಖಾ c,há ಅ c,hi ಖ್ಯ c,hí ಖು c,hu ಖಾ c,hú ಖ್ಯ c,hrü ಖ್ವಾ c,hrü  
 ಖ್ಲಿ c,hlü ಖೆ c,he ಖೈ c,hé ಖೈ c,hai ಖಾ c,ho ಖೊ c,hó ಖಾ c,hau ಖಂ c,ham  
 ಖಃ c,haha ಖ್ನ c,hna ಖ್ಯ c,hya ಖ್ರ c,hra ಖ್ವ c,hva ಖ್ಯ c,hsha ಖ್ನ c,hsha  
 ಖ್ನ c,hsa.

ಗ ga ಗಾ gá ಗಿ gi ಗಿ ಗಿ ಗು gu ಗು ಗು ಗ್ರü ಗ್ವಾ grü ಗ್ಲಿ glü ಗೆ ge  
 ಗೈ gæ ಗೈ gai ಗಾ go ಗೊ gó ಗಾ gau ಗಂ gam ಗಃ gaha ಗ್ಗ ga ಗ್ಗಾ gga ಗ್ಗಾ ggha  
 ಗ್ಜ ja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja  
 ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja  
 ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja ಗ್ಜಾ gja

ಘ gha ಘಾ ghá ಘಿ ghi ಘ್ಯ ghí ಘು ghu ಘಾ ghú ಘ್ಯ ghrü  
 ಘ್ವ ghrü ಘ್ಲಿ glü ಘೆ ghe ಘೈ ghé ಘೈ ghai ಘಾ gho ಘೊ ghó  
 ಘಾ ghau ಘಂ gham ಘಃ ghaha ಘ್ನ ghna ಘ್ಯ ghya ಘ್ರ ghra  
 ಘ್ವ ghva.

ಙ gna ಙಾ gná ಙಿ gni ಙೈ gní ಙು gnu ಙಾ gnú ಙ್ಯ gnrü ಙ್ವ gnrü  
 ಙ್ಲಿ glü ಙೆ gne ಙೈ gné ಙೈ gnai ಙೊ gno ಙೊ gnó ಙಾ gnau ಙಂ gnam  
 ಙಃ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha  
 ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha  
 ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha  
 ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha  
 ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha ಙ್ನ gnaha

ಚ cha ಚಾ chá ಚಿ chi ಚೈ chí ಚು chu ಚಾ chú ಚ್ಯ chrü ಚ್ವ chrü  
 ಚ್ಲಿ chlü ಚೆ che ಚೈ ché ಚೈ chai ಚಾ cho ಚಾ chó ಚಾ chau ಚಂ cham

ಚಃ chaha ಚ್ಛ chca ಚ್ಚ chcha ಚ್ಚ chch,ha ಚ್ಞ chnya ಚ್ಠ chta ಚ್ಞ chna ಚ್ಞ  
chma ಚ್ಞ chya ಚ್ಞ chva ಚ್ಞ chsha ಚ್ಞ chsa.

ಛ ch,ha ಛಾ ch,há ಛಿ ch,hi ಛೀ ch,hí ಛು ch,hu ಛೂ ch,hú ಛ್ರ ch,hrü  
ಛ್ರ ch,hrü ಛ್ಞ ch,hü ಛೆ ch,he ಛೈ ch,hé ಛೈ ch,hai ಛಾ ch,ho ಛಾಃ  
ch,hó ಛಾ ch,hau ಛಂ ch,ham ಛಃ ch,haha ಛ್ಯ ch,hya ಛ್ರ ch,hra ಛ್ಞ  
chhla ಛ್ಞ chhva.

ಜ ja ಜಾ já ಜಿ ji ಜಿ ji ಜು ju ಜಾ jú ಜ್ರü ಜ್ರü ಜ್ಞ jü ಜೆ je ಜೈ jé  
ಜೈ jai ಜಾ jo ಜಾಃ jo ಜಾ jau ಜಂ jam ಜಃ jaha ಜ್ಞ jja ಜ್ಞ jha ಜ್ಞ jnya ಜ್ಞ  
jma ಜ್ಞ jya ಜ್ರ jra ಜ್ಞ jla ಜ್ಞ jva.

ಝ jha ಝಾ jhá ಝಿ jhi ಝೀ jhí ಝು jhu ಝೂ jhú ಝ್ರ jhrü ಝ್ರ  
jhrü ಝ್ಞ jhlü ಝಿ jhe ಝೀ jhé ಝೈ jhai ಝಾ jho ಝಾಃ jhó ಝಾ jhau  
ಝಂ jham ಝಃ jhaha ಝ್ಯ jhya.

ಞ nya ಞಾ nyá ಞಿ nyi ಞೀ nyí ಞು nyu ಞೂ nyú ಞ್ರ nyrü ಞ್ರ  
nyrü ಞ್ಞ nylü ಞೆ nye ಞೈ nyé ಞೈ nyai ಞಾ nyo ಞಾಃ nyó ಞಾ nyau  
ಞಂ nyam ಞಃ nyaha ಞ್ಯ nyca ಞ್ಯ nycha ಞ್ಯ nyga ಞ್ಯ nygha ಞ್ಯ  
nygna ಞ್ಯ nycha ಞ್ಯ nych,ha ಞ್ಯ nyja ಞ್ಯ nyjha ಞ್ಯ nynya ಞ್ಯ nyta  
ಞ್ಯ nytha ಞ್ಯ nyda ಞ್ಯ nydha ಞ್ಯ nyña ಞ್ಯ nypha ಞ್ಯ nypha ಞ್ಯ  
nyba ಞ್ಯ nybha ಞ್ಯ nyma ಞ್ಯ nyya ಞ್ಯ nyra ಞ್ಯ nyta ಞ್ಯ nyva  
ಞ್ಯ nysha ಞ್ಯ nysha ಞ್ಯ nyssa ಞ್ಯ nyha ಞ್ಯ nycsha.

[illegible]

త ta తా tá తి ti తిః tí తు tu తూ tú తృ trü త్త trü త్ల tliü తే te తేః té  
 తై tai తా to తాః tó తౌ tau తం tam తః taha త్త tca త్త tcha త్త tta  
 త్త ttha త్త tna త్త tpa త్త tpha త్త tma త్త tya త్త tra త్త tla త్త tva  
 త్త tsha త్త tsa త్త tcscha.

థ tha థా thá థి thi థిః thí థు thu థూ thú థృ thrü థ్త thrü థ్త thlü  
 థే the థేః thé థై thai థా tho థాః thó థౌ thau థం tham థః thaha  
 థ్త thya థ్త thva.

ద da దా dā ది di దిః dī దు du దూ dú దృ drü ద్త drü ద్త dliü దే do  
 దేః dé దై dai దా do దౌ dau దం dam దః daha ద్త dga ద్త dgha  
 ద్త dda ద్త ddha ద్త dna ద్త dba ద్త dbha ద్త dma ద్త dya ద్త dra ద్త dla  
 ద్త dva.

ధ dha ధా dhā ధి dhi ధిః dhí ధు dhu ధూ dhú ధృ dhrü ధ్త dhrü ధ్త dhlü  
 ధే dhe ధేః dhé ధై dhai ధా dho ధౌ dhó ధౌ dhau ధం dham ధః dhaha  
 ధ్త dhna ధ్త dhma ధ్త dhya ద్త dhra ధ్త dhva.

న na నా nā ని ni నిః nī ను nu నూ nú నృ nrü న్త nrü న్త nliü నే ne  
 నేః né నై nai నా no నాః nó నౌ nau నం nam నః naha న్త nca న్త nccha  
 న్త nga న్త ngcha న్త ngua న్త ncha న్త nccha న్త nja న్త njha న్త nnya న్త nnta  
 న్త ntha న్త nda న్త ndha న్త nna న్త nta న్త ntha న్త nda న్త ndha న్త nna న్త npa  
 న్త npha న్త nba న్త nbha న్త nma న్త nya న్త nra న్త nla న్త nva న్త nsha  
 న్త nsha న్త nsa న్త nha న్త nla న్త ncsha.



ಪ pa ಪಾ pá ಪಿ pi ಪಿ ಪಿ ಪು pu ಪು ಪು ಪು prü ಪು prü ಪು plü ಪಿ pe  
ಪೆ ಪೆ ಪೆ pai ಪಾ po ಪಾ ಪಾ ಪಾ pau ಪಂ pam ಪಂ paha ಪು pcha ಪು  
ಪು pcha ಪು pcha ಪು pcha ಪು pta ಪು ptha ಪು pta ಪು ptha ಪು pna ಪು ppa  
ಪು ppha ಪು pma ಪು pya ಪು pra ಪು pla ಪು pva ಪು psha ಪು psha ಪು psha  
ಪು psha.

ಫ pha ಫಾ phá ಫಿ phi ಫಿ ಫಿ ಫು phu ಫು ಫು ಫು phrü ಫು phrü  
ಫಿ phlü ಫೆ phe ಫೆ phé ಫೈ phai ಫಾ pho ಫಾ ಪಾ ಫಾ phau ಫಂ pham  
ಫಂ phaha ಫು phya ಫು phsha ಫು phsha ಫು phsa.

ಬ ba ಬಾ bá ಬಿ bi ಬಿ ಬಿ ಬು bu ಬು ಬು ಬು brü ಬು brü ಬು blü  
ಬೆ be ಬೆ ಬೆ ಬೈ bai ಬಾ bo ಬಾ ಬಾ ಬಾ bau ಬಂ bam ಬಂ baha ಬು bga  
ಬು bgha ಬು bja ಬು bhja ಬು bda ಬು bdha ಬು bda ಬು bdha ಬು bna ಬು bba  
ಬು bbha ಬು bma ಬು bya ಬು bra ಬು bla ಬು bha.

ಛ bha ಛಾ bhá ಛಿ bhi ಛಿ ಛಿ ಛು bhu ಛು bhú ಛು bhrü ಛು bhrü  
ಛಿ bhlü ಛಿ bhe ಛಿ bhé ಛೈ bhai ಛಾ bho ಛಾ ಭಾ ಛಾ bhau ಛಂ bham  
ಛಂ bhaha ಛಾ bhna ಛಾ bhma ಛಾ bhya ಛಾ bhra ಛಾ bhla ಛಾ bhva.

ಮ ma ಮಾ má ಮಿ mi ಮಿ ಮಿ ಮು mu ಮಾ ಮು ಮು mrü ಮಾ mrü  
ಮಿ mliü ಮಿ me ಮಿ mé ಮೈ mai ಮಿ mo ಮಿ ಮಿ ಮಿ mau ಮಂ mam  
ಮಂ maha ಮು mna ಮು mpa ಮು mpha ಮು mba ಮು mbha ಮು mma ಮು mya  
ಮು mra ಮು mla ಮು mva.

ಯ ya ಯಾ yá ಯಿ yi ಯಿ ಯಿ ಯು yu ಯು yu ಯು yrü ಯು yrü

య్య ylü యే ye యో yé యై yai యో yo యోః yó యౌ yau యం yam  
 యః yaha యః yca యః ycha యః yga యః ygcha యః ygna యః ycha యః  
 ych,ha యః yja యః yjha యః ynya యః yta యః ytha యః yda యః ydha యః  
 yna యః yta యః ytha యః yda యః ydha యః yna యః ypa యః ypha  
 యః yba యః ybha యః yma యః yya యః yra యః yla యః yva యః ysha  
 యః ysha యః ysa యః yha యః yla యః ysha.

ర ra రా rá రి ri రిః rí రు ru రూ rú ర్మ rü ర్న rü ర్ల rü రే re రేః ré  
 రై rai రా ro రో ró రౌ rau రం ram రః raha ర్చ rca ర్చ,ha ర్చ,ga ర్చ  
 rgha ర్చ,na ర్చ,cha ర్చ,cha ర్చ,ja ర్చ,ja ర్చ,nya ర్చ,ta ర్చ,tha ర్చ,da  
 ర్చ,rdha ర్చ,na ర్చ,ta ర్చ,tha ర్చ,da ర్చ,rdha ర్చ,na ర్చ,pa ర్చ,pha ర్చ,ba  
 ర్చ,rbha ర్చ,rma ర్చ,rya ర్చ,rra ర్చ,rla ర్చ,rva ర్చ,rsha ర్చ,rsha ర్చ,rsa ర్చ,rha  
 ర్చ,rla ర్చ,rcsha.

ల la లా lá లి li లిః lí లు lu లూ lú ల్మ lü ల్న lü లే le  
 లేః lé లేః lai లా lo లాః ló లౌ lau లం lam లః laha ల్చ lca ల్చ,ha  
 ల్చ,ga ల్చ,gha ల్చ,igna ల్చ,lcha ల్చ,lch,ha ల్చ,lja ల్చ,lja ల్చ,lnya ల్చ,lta ల్చ,ltha  
 ల్చ,lida ల్చ,lidha ల్చ,lina ల్చ,lta ల్చ,ltha ల్చ,lida ల్చ,lidha ల్చ,lina ల్చ,lpa ల్చ,lpha  
 ల్చ,lba ల్చ,lbha ల్చ,lma ల్చ,lya ల్చ,lra ల్చ,lla ల్చ,lva ల్చ,lsha ల్చ,lsha ల్చ,l  
 lsa ల్చ,lha ల్చ,lla ల్చ,lsha.

వ va వా vá వి vi విః ví వు vu వూ vú వ్మ vrü వ్న vrü వే ve వేః vé  
 వై vai వా vo వాః vó వౌ vau వం vam వః vaha వ్చ vya వ్ర vra వ్ర  
 vva.

ಶ sha ಶಾ shá ಶಿ shi ಶಿಃ shí ಶು shu ಶೂ shú ಶ್ರ shrü ಶ್ರ್ ಶrú ಶ್ಲ shlü  
ಶಿ she ಶಿಃ shé ಶೈ shai ಶಾ sho ಶಾಃ shó ಶೌ shau ಶಂ sham ಶಃ shaha  
ಶ್ಚ shcha ಶ್ಚ shchha ಶ್ಚ shtha ಶ್ಚ shna ಶ್ಚ shma ಶ್ಚ shya ಶ್ರ shra ಶ್ಲ shla ಶ್ರಿ  
shva ಶ್ಚ shsha.

ಷ sha ಷಾ shá ಷಿ shi ಷಿಃ shí ಷು shu ಷೂ shú ಷ್ರ shrü ಷ್ರ್ ಷrú ಷ್ಲ shlü  
ಷಿ she ಷಿಃ shé ಷೈ shai ಷಾ sho ಷಾಃ shó ಷೌ shau ಷಂ sham ಷಃ shaha  
ಷ್ಚ shcha ಷ್ಚ shchha ಷ್ಚ shtha ಷ್ಚ shna ಷ್ಚ shpa ಷ್ಚ shpha ಷ್ಚ shbha ಷ್ಚ shma ಷ್ಚ  
shya ಷ್ರ shra ಷ್ವ shva ಷ್ಚ shsha.

ಸ sa ಸಾ sá ಸಿ si ಸಿಃ sí ಸು su ಸೂ sú ಸ್ರ srü ಸ್ರ್ ಸrú ಸ್ಲ slü ಸಿ se ಸಿಃ  
ಸೆ ಸೈ sai ಸೌ so ಸಾಃ so ಸೌ sau ಸಂ sam ಸಃ saha ಸ್ತ sca ಸ್ತ sc,ha ಸ್ತ  
sta ಸ್ಥ stha ಸ್ನ sna ಸ್ಪ spa ಸ್ಫ spha ಸ್ಮ sma ಸ್ಯ sya ಸ್ರ sra ಸ್ಲ sla ಸ್ವ  
sva ಸ್ವ ssa.

ಹ ha ಹಾ há ಹಿ hi ಹಿಃ hí ಹು hu ಹೂ hú ಹ್ರ hrü ಹ್ರ್ ಹrú ಹ್ಲ hlü  
ಹಿ he ಹಿಃ hé ಹೈ hai ಹಾ ho ಹಾಃ hó ಹೌ hau ಹಂ ham ಹಃ haha ಹ್ಚ  
hna ಹ್ಚ hma ಹ್ಯ hya ಹ್ರ hra ಹ್ಲ hla ಹ್ವ hva.

ಲ la ಲಾ lá ಲಿ li ಲಿಃ lí ಲು lu ಲೂ lú ಲ್ರ lrü ಲ್ರ್ ಲrú ಲ್ಲ llü ಲಿ le ಲಿಃ  
ಲೆ ಲೈ lai ಲೌ lo ಲಾಃ lo ಲೌ lau ಲಂ lam ಲಃ laha ಲ್ಲ lca ಲ್ಲ lc,ha ಲ್ಲ  
lga ಲ್ಲ lgha ಲ್ಲ lgha ಲ್ಲ lcha ಲ್ಲ lch,ha ಲ್ಲ lja ಲ್ಲ ljha ಲ್ಲ loya ಲ್ಲ lta ಲ್ಲ ltha  
ಲ್ಲ lda ಲ್ಲ ldha ಲ್ಲ lna ಲ್ಲ lta ಲ್ಲ ltha ಲ್ಲ lda ಲ್ಲ ldha ಲ್ಲ lna ಲ್ಲ lpa ಲ್ಲ lp,pha ಲ್ಲ  
lba ಲ್ಲ lbha ಲ್ಲ lma ಲ್ಲ lya ಲ್ಲ lra ಲ್ಲ lla ಲ್ಲ lya ಲ್ಲ lsha ಲ್ಲ lsha ಲ್ಲ lsa ಲ್ಲ lha  
ಲ್ಲ lla ಲ್ಲ lcsha.

## OF THE ELISION, INSERTION, AND PERMUTATION OF LETTERS.

In all the studied compositions of Southern India, euphony of language is much attended to; and the rules for the elision, insertion, and permutation of letters, are numerous, and, in some degree, perplexing to the European Student. It is absolutely necessary, however, that in each dialect they should be acquired; for without this knowledge, no perfect acquaintance with any one of those languages can ever be attained.

The general permutation of letters, which is occasioned by the junction of words with their affixes, or of one word with another, is in Sanscrit and Carnáṭaca termed సంధి. The elision of letters is more particularly expressed by the word ప్రాప్తప; the insertion of letters by the word అంతర్గమప; and the exchange or substitution of one letter for another by the term అంతర్దేశప.

All words in the modern dialect of the Carnáṭaca language which possess a meaning, terminate in one or other of the following vowels, అ అం అః ఇ ఊ ఋ ౠ ఌ ౡ or ఔ; and words that merely imitate a sound, have their terminations in ం ణం ౠం and ౡం. Words commence with either vowels or consonants; but much more frequently with the latter. In the ancient dialect, however, words terminate in the foregoing vowels, and also in the following consonants, న్ నః య్ ర్ ట్ ట్ ట్ and ళ్.

## RULE 1st.

When a word terminates in the letter అ, and the next affix or word commences with a vowel, the terminating అ always suffers elision.

## EXAMPLES.

అభిజ్ఞానుభిజ్ఞాను learned men; అవతరతవతరత they; దాదాఅప్ప సదాదాదా great uncle; మాడిదలరమాడిదర they made; బిత్తగ్గసుబిత్తి సు paint; పూరపసు పూర్పిసు fill up; అవనిందలూయితు అవనిందాయితు

*it was done by him; గరియదేసేయిరిదగ్గళిదనుగరియదేసేయిందిళిదను*  
*he descended from the mountain; రామనలూనేరామనానే the elephant of*  
*Ráma.*

## EXCEPTIONS.

When the words *దాసదారబళదళ* and *ఎళ* are followed by a word commencing with a vowel, sandhi does not take place.

## EXAMPLES.

*దాసలూనే a new elephant; దారలది an outer step; బళలట్టివు the inner ceiling of a house; దళలంబుగళు old arrows; ఎళలంబేయు a young swan.*

## RULE 2d.

When a word terminates in *లూగ్గ* ఈ ఏ ఏ or *వి*, and the next affix or word commences with a vowel, the consonant *య* must be inserted between them.

## EXAMPLES.

*ప్లాఅన్నప్లాయన్న the earth; లూగ్గరఫలూయిరవు that condition; గళిగ్గందగళియంద by the chaste woman; డ్రోఅన్నడ్రోయన్న the goddess of riches; మోరేఅదేసేయిందమోరేయదేసేయింద from the face; గంశిఅగంశియ of the Ganges; మ్మెలలుమ్మెయలు to graze; ర్మేలలిర్మేయలి in the money.*

## EXCEPTIONS.

If the word *లూ* implying *that*, is followed by a word commencing with the vowels *లూ* *లూ* *బ* or *బ*, they are joined together by the insertion of *వ* between them.

## EXAMPLES.

*లూలదకఫలూవుదకఫ that water; లూలూటెఫలూన్కటెవు that food; లూబందులూపిందు that one; లూబెలీలూపిలీ that cadjan.*

When the word ಲೂ is followed by a word commencing with ಅವಿ or ಔ, they are either joined together by the insertion of ಯ between them, according to the general rule, or sandhi does not take place.

## EXAMPLES.

ಲೂಲಂಬಿಯು ಲೂಯಂಬಿಯು or ಲೂಲಂಬಿಯು *that swan*; ಲೂವಿಶ್ವ  
ರೃಪಲೂಯೈಶ್ವರೃಪ or ಲೂವಿಶ್ವರೃಪ *that wealth*; ಲೂಔಶ್ಚಂಕೃಪಲೂ  
ಯಶ್ಚಂಕೃಪ or ಲೂಔಶ್ಚಂಕೃಪ *that desire*.

When a word in the dative or locative cases, and ending in ಎ or ಇ, is followed by a word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent.

## EXAMPLES.

ದೈವರಿಗಿಪ್ಪಿ ಸಿದಮ ದೈವರಿಗಿಪ್ಪಿ ಸಿದಮ *he delivered to the god*; ಮನಿ  
ಯಲ್ಲಿಗಿದ್ದಮಮನಿಯಲ್ಲಿದ್ದಮ *he was in the house*.

When a word in the dative or locative cases, and ending in ಎ or ಇ, is followed by the emphatic ಏ, or the conjunctive ಉ, or when a word ending in ಇ or ಎ, is followed by the affix ಇಸು, or when a verb ending in ಇ or ಎ, the past gerund ending in ಇ, a verb in the subjunctive mood ending in ರಿ, or the negative gerund, are followed by a word commencing with a vowel, they are joined together, either by cutting off the final vowel of the antecedent, or by the insertion of ಯ between them.

## EXAMPLES.

ರೂವಿಗಿವಿರೂವಿಗಿ or ರೂವಿಗಿಯೈ *to the flower*; ಕುದುರೆಗಿಉಕುದುರೆ  
ಗಾ or ಕುದುರೆಗಿಯಾ *to the horse also*; ವಿಟ್ಟದಲ್ಲಿವಿಟ್ಟದಲ್ಲಿ or ವಿಟ್ಟದಲ್ಲಿ  
ಯೈ *in the mountain*; ನೆಲದಲ್ಲಿಉನೆಲದಲ್ಲಾ or ನೆಲದಲ್ಲಿಯಾ *also in the*  
*ground*; ಸ್ತುತಿಗ್ಗಸುಸ್ತುತಿಸು or ಸ್ತುತಿಯಿಸು *praise thou*; ಇಳಿಗ್ಗಸುಇಳಿಸು or  
ಇಳಿಯಿಸು *cause thou to descend*; ಕರಿಗ್ಗಸುಕರಿಸು or ಕರಿಯಿಸು *cause thou*



to call; ಮಾಡಿದಿರಿಲೂದಕಾರಣಮಾಡಿದಿರಾದಕಾರಣ or ಮಾಡಿದಿರಿಯಾದಕಾರಣ because you did; ಬರುತ್ತಿನಿಲ್ಲಾಡ್ಕರಿಂದಬರುತ್ತಿನಾಡ್ಕರಿಂದ or ಬರುತ್ತಿನಿಯಾಡ್ಕರಿಂದ because I am coming; ಮಾಡಿದ್ದನು ಮಾಡಿದ್ದನು or ಮಾಡಿಯಿದ್ದನು he has made; ಮಾಡಿದರಿದ್ದನು ಮಾಡಿದರಿದ್ದನು or ಮಾಡಿದರೆಯಿದ್ದನು what if he did? ನ್ಯಾಡದಿದ್ದನು ನ್ಯಾಡದಿದ್ದನು or ನ್ಯಾಡದೆಯಿದ್ದನು he was without seeing.

When a verb, however, in the second person singular ending in ಇ or ಎ, or the words ಇದೆ or ಅದೆ, are followed by a word commencing with a vowel, they are always joined together by the insertion of ಯ್ between them.

## EXAMPLES.

ಓದಿದಿಅತಿ ತ್ವರೆಯಿಂದ ಓದಿದಿಅತಿ ತ್ವರೆಯಿಂದ you have read quickly; ಬರೆದೆಅತಿಮನ್ಯಾದರದಿಂದ ಬರೆದೆಯತಿಮನ್ಯಾದರದಿಂದ you wrote very beautifully; ಇದೆಎಂದುಯ್ಯಳಿದನು ಇದೆಎಂದುಯ್ಯಳಿದನು he said "it is."

When the verbal root ಕರೆ is followed by the affix ಅಲು, they are either joined together by the insertion of ಯ್ between them, or left without sandhi.

## EXAMPLE.

ಕರೆಅಲುಕರೆಯಲು or ಕರೆಯಲು to call.

When a word ending in ಲೂಗ or ಎ is followed by a word or affix commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent, provided the meaning of the word is not likely to be affected by the formation of the sandhi.

## EXAMPLES.

ನಿದ್ರಾಸುನಿದ್ರಿಸು sleep thou; ಹುಸಿಗನು ಹುಸಿಗನು a liar; ಹಾಂಗೆಲಾಯಿದುಹಾಂಗೆಲಾಯಿದು it became so; ತಿರಿಗಿಟ್ಟನು ತಿರಿಗಿಟ್ಟನು he replaced; ಅಲ್ಲಿಂದಬಂದನು ಅಲ್ಲಿಂದಬಂದನು he came thence.

When adverbs terminating in *ನೆ* or *ನಿ* are followed by a word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent, or by the insertion of *ಯ್* between them, or left, without being joined, in their original form.

## EXAMPLES.

ಸುಮ್ಮನೆ ಇದ್ದನು ಸುಮ್ಮನಿದ್ದನು ಸುಮ್ಮನೆಯಿದ್ದನು or ಸುಮ್ಮನೆ ಇದ್ದನು *he remained quiet*; ಲಾಸದುರಿ ಕರಗಿತ್ತು ಕರಗಿತ್ತು ಕರಗಿಯಿತ್ತು or ಕರಗಿತ್ತು *that horse was black*.

## RULE 3d.

When a word ending in *ಉ ಉ ಋ ೠ* or *ಋ* is followed by an affix or a word commencing with a vowel, they are joined together by inserting the consonant *ವ್* between them.

## EXAMPLES.

ಸುತನು ಸುವನು *the priest*; ರೂಗಿಂದ ರೂವಿಂದ *by the flower*; ಮಾತೃಗನ ಮಾತೃವನ *of the mother*; ಋತಲ್ಲಿ ಋವಲ್ಲಿ *in the money*; ಕವಿಂದನು ಕವಿಂದನು *he said lü*; ಕವಿಂದನು ಕವಿಂದನು *he said lü*; ಕೂಗಿ ಕೂವಿ *to a cow*; ಸ್ಲೂಗನ ಸ್ಲೂವನ *of the moon*.

## EXCEPTIONS.

When a pure Carnátaca word ending in *ಉ* is followed by an affix or word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent.

## EXAMPLES.

ಹಾಲುಗನ ಹಾಲಿನ *of the milk*; ಮಗನನ್ನು ಅಪ್ಪಿ ಕೂಂಡನು ಮಗನನ್ನು ಅಪ್ಪಿ ಕೂಂಡನು *he embraced his son*; ನಾಡಿದನು ಅಲ್ಲಿ ನಾಡಿದನಲ್ಲಿ *he saw there*; ಕೊಟ್ಟಿದ್ದನು ಕೊಟ್ಟಿದ್ದನು *he had given*.

When a pure Carnátaca word ending in ె is followed by an affix or word commencing with a vowel, they are joined together by the insertion of ు between them.

## EXAMPLE.

ಶ್ಯಾಲಿಲು ಶ್ಯಾಯಲು *to wet.*

If a word ending in ె and imitating any sound, is followed by a word commencing with a vowel, they are joined together either by the insertion of ు or ు.

## EXAMPLE.

ಜ್ಯಾಎಂಝ ಜ್ಯಾಯೆಂಝ or ಜ್ಯಾವೆಂಝ *having said "jó."*

## EXCEPTIONS TO RULE 1st, 2d AND 3d.

When a word ending in a vowel is followed by a word commencing with ు ు or ు, sandhi does not take place.

## EXAMPLES.

ಮನಿಯಮುಢಿಯು *the improvement of a moonie*; ಲೂಮು ಕಾರವು *that letter rú*; ಎನ್ನಹ ಕಾರವು *my letter lü*; ಇದುಮಾಪು *this is a debt.*

But when the words ಲೂ *that*, ಈ *this*, ಎಲ್ಲಾ *all*, are followed by a word commencing with ు, the initial vowel of the subsequent word is changed into ు.

## EXAMPLES.

ಲೂಮು ಡುವು ಲೂರು ಡುವು *that season*; ಈಮು ಷಿ ಈರು ಷಿ *this rushi*; ಎಲ್ಲಾಮಾಱು ಎಲ್ಲಾರುಱು *all the debts.*

When nouns in the vocative case, interjections terminating in a vowel, the particles with the exception of ె, and words terminating in long vowels, are followed by a word commencing with a vowel, the antecedent and the subsequent are not joined together,

## EXAMPLES.

రామగొల్లిగిరిరా *Rama! come hither*; అంగరాగొల్లిగిరిరా *brother! come hither*; అదాదలివసుబదళ రుట్టి ను *alas! he is very wicked*; అవన్సి; అంపనక వసూర్పదిద ను *he read that book*; అవనూగొల్లి *neither is he*; క్యండుక్యళి కూరితు *the fowl cried cū*.

When a word ending in a vowel and imitating any sound or action, or when a word quoted from any author and ending in a vowel, is followed by a word commencing with a vowel, the words may either be joined together, or they may be left separate.

## EXAMPLES.

గుడుగుడువుండు గుడుగుడిండు or గుడుగుడువుండు *having said "Gudugudu,"* క్యదానివుండు క్యదానియిండు or క్యదానివుండు *having said "who is the donor?"*

But when a word ending in *అ* and expressive of any sound or action, is followed by a word commencing with a vowel, they are joined together, either by cutting off the final vowel of the antecedent, or by the insertion of *య్*; or they may be left separate.

## EXAMPLES.

పళపళవుండు పళపళిండు or పళపళయిండు or పళపళవుండు *having said "Palapala,"* మాంరక్షరక్షవుండుయళిదనుమాంరక్షరక్షిండుయళిదను or మాంరక్షరక్షయిండుయళిదను or మాంరక్షరక్షవుండుయళిదను *he said "protect me! protect me!"*

## RULE 4th.

When a word terminating in *o* is followed by a word commencing with a vowel, they may be joined together by changing the final *o* into *య్*, or they may be left separate.

EXAMPLE.

ಛಜೈಶಂಕರಂವಂದು ಛಜೈಶಂಕರಮೆಂದು or ಛಜೈಶಂಕರಂವಂದು *having said "I will adore Shancara!"*

RULE 5th.

If a word susceptible of inflection terminating in ಃ and imitating any sound quoted in a passage from an author, is followed by a word commencing with a vowel, the final vowel of the antecedent is optionally destroyed.

EXAMPLE.

ಕಶ್ಯಂಭುಃವಂದು ಕಶ್ಯಂಭುವಂದು or ಕಶ್ಯಂಭುಃವಂದು *having said "who is Shambhu?"*

RULE 6th.

If the final vowel ಃ of the antecedent be destroyed, and the penultimate letter be a vowel, the antecedent and subsequent words are either joined together, according to the rules laid down for that purpose, or they are left separate.

EXAMPLE.

ಕಶ್ಯಂಭುವಂದು ಕಶ್ಯಂಭುವಿಂದು or ಕಶ್ಯಂಭುವಂದು *having said "who is Shambhu?"*

EXCEPTION.

If the final vowel ಃ of the antecedent be destroyed, and the penultimate letter be ಲ, sandhi is never formed between the antecedent and the subsequent.

EXAMPLE.

ಕ್ಯಾದರಿವ್ರಃವಂದು ಕ್ಯಾದರಿವ್ರವಂದು *having said "who is poor?"*

RULE 7th.

If the final vowel ಃ of the antecedent be retained, and be followed by a word commencing with a vowel, they are not joined together.

EXAMPLES.

ಪ್ರಭುಃಧಾರ್ಕಿಃವಂದು *having said "the master is bountiful;"* ಉಃವಂದು *having said "uh."*

## RULE 8th.

When two words are to be formed into a compound one, if the antecedent terminate in any vowel, and the subsequent commence with the consonants క or త, these letters are respectively changed into గ and డ. The same is the case if the antecedent be deprived of it's final vowel or of it's affix, or if any other change be made by which the word shall terminate in any consonant, with the exception of the letters ర and ల, when used as substitutes.

## EXAMPLES.

మరకాలు మరగాలు *a wooden leg*; తనోకదిరు తనోదిరు *a cold ray*; కులి  
తొగలు కులిదొగలు *a tiger's hide*; పిల్ పుటియు పిల్పుటియు *the upper  
lip*; శివ రావళియు శిందావళియు *a red water lily*.

## RULE 9th.

If the antecedent in a compound be a substitute for another word, or if any change take place, and it terminate in any consonant, with the exception of ర and ల, and the subsequent word commence with ప, the ప is invariably changed into బ.

## EXAMPLES.

తొమ్మపత్తు తొమ్మబత్తు *ninety*; శివ వూడవియు శింహూడవియు *red  
ground*.

## RULE 10th.

If the antecedent in a compound word terminate in any consonant properly belonging to itself, and the next word commence with ప, the ప is sometimes changed into బ, sometimes into వ, and sometimes the words remain unchanged.

## EXAMPLES.

కనోపరియు కనోరియు *the form of an eye*; నిర్ పక్షియు నిర్లక్షియు  
*a water fowl*; చిల్ పక్షియు *a white bird*.



**RULE 11th.**

If the first word of the compound terminate in a vowel, and be followed by a word commencing with the consonants ప, బ, or మ, these letters are invariably changed into వ.

**EXAMPLES.**

అనాగ సమగతి అనాగ సమగతి *the sun*; రక్త స పశియ రక్త స వశియ *Vishnoo*; సుదిపింగాల సుదిపింగాల *the goddess of learning*; మూబంగూవు మూవంగూవు *three colours*; మరమగిరి మరవగిరి *a wooden seat*.

**RULE 12th.**

If the antecedent of a compound word terminate in a consonant properly belonging to itself, and the subsequent commence with బ or మ, these two letters are optionally changed into వ.

**EXAMPLES.**

మీల్బగ్గావు మీల్బగ్గావు or మీల్బగ్గావు *a good colour*; మీల్మడుమి ల్మడు or మిల్మడు *a good word*.

**EXCEPTION TO RULES 8th AND 11th.**

When a participle or noun of quality deprived of its affix terminating in లి, or a neuter numeral pronoun, are followed by a word commencing with the consonants క, ర, ప, బ, or మ, these consonants remain unchanged.

**EXAMPLES.**

కూగు వకొళియు *the fowl that cries*; కుగు వలొట్టిలు *a moving cradle*; ఓడు వ పాత్రిసియు *a book for reading*; బట్టికంఠు *a round eye*; ఒండు శ్చియను *he that has one hand*; నార్కురలేయను *he that has four heads*.

**EXCEPTION TO RULES 8th, 11th, AND 12th.**

In the following compound words, viz. ఒళ్ళశ్చి *the palm of the hand*; దొరశ్చి *the back of the hand*; ఒళ్ళకొట్టి *the inner castle*; దొరకొట్టి



the penultimate letter of the antecedent; and if the penultimate letter of the antecedent be a doubled consonant, the consonant which is to be substituted for it, must also be a doubled aspirate.

EXAMPLES.

ಅವಸುಯ್ಯಾದಾಂಸಿ ಅವಸುಯ್ಯಾಧಾಂಸಿ *as if he were gone*; ಬೆಕ್ಕುಸೂಪು ಬೆಟ್ಟುಸೂಪು *a small fanam*; ದಾಡ್ಡುಸೂಪು ದಾಡ್ಡುಸೂಪು *a large fanam*.

RULE 15th.

When two words are compounded, if the antecedent terminate in a crude state in ನ್ or ಮ್, and be followed by a word commencing with a consonant, the final consonant of the antecedent is changed into ಂ.

EXAMPLES.

ದಾನ್ ಬಳಿಯುಯ್ಯಾಂಬಳಿಯು *a gold bangle*; ಬೆಮ್ಮು ಬಾದಿಯುಬೆಮ್ಮು ಬಾದಿಯು *warm ashes*.

RULE 16th.

When the substitutes for the numeral pronouns ಒಂದು, ಎರಡು, ಮೂರು, viz. ಒ, ಇ, or ಮ, are followed by a word commencing with a consonant, the initial consonant of the subsequent word is doubled.

EXAMPLES.

ಒಕ್ಕಣ್ಣು ಒಕ್ಕಣ್ಣು *one that has one eye*; ಇರಲೆಯು ಇರಲೆಯು *one that has two heads*; ಮಗ್ಗುಲು ಮಗ್ಗುಲು *three heaps*; ಮಸ್ಕಿಗು ಮಸ್ಕಿಗು *three spans*.

RULE 17th.

When a word that is susceptible of inflection, and that contains only a single short vowel, terminates in any one of the following consonants, viz. ಟ್, ಢ್, ತ್, ನ್, ಯ್, ಲ್, or ಳ್, and is followed by a word commencing with a vowel, the final consonant of the antecedent is doubled.

EXAMPLES.

ನಟಲದವನಟ್ಟಿದವಿ *the midst of the forest*; ಕಿಲಿಲದಿ ಕಿಲಿಲದಿ *a small step*.

*RULE 1Sth.*

When the formation of sandhi between two words would render the sense improper, sandhi must not take place, or another word of the same meaning must be substituted for that which is objectionable.

*EXAMPLE.*

ನಿಂತಿಲ್ಲಾಸದಿಂದ ಹೇಳಿದನು *he stood and said with gayety.*



## CHAPTER SECOND.

### OF NOUNS.

Words in the Carnátaca language are divided into five classes, viz. ದ್ರೇಶ್ಯವು or those of pure Carnátaca origin; ತತ್ಸಮವು words borrowed from the Sanscrit, but having Carnátaca terminations; ತದ್ವತ್ವವು corruptions of Sanscrit words which have undergone certain changes according to the rules of grammar; ಪ್ರಾಮ್ಯವು words that are corrupted, and principally used by the lower classes of the people; and ಅನ್ಯದ್ರೇಶ್ಯವು words borrowed from other languages, and subject to all the rules to which ದ್ರೇಶ್ಯ words are liable.

The state of a noun before it is inflected, is called ಪ್ರಕೃತಿಯು or crude noun. The crude nouns in the Carnátaca language, are divided into four sorts, viz. ನಾಮಪ್ರಕೃತಿಗಳು or nouns substantive, and proper names; ಕೃತ್ಪ್ರಕೃತಿಗಳು or verbal nouns; ತದ್ವತ್ಪ್ರಕೃತಿಗಳು or derivative nouns; and ಸಮಾಸಪ್ರಕೃತಿಗಳು or compound nouns.

#### EXAMPLES.

ರೂವು a flower; ಮರವು a tree; ರುವಳು coral; ಉಪ್ಪರಿಗೆ an upstairs house; ಶಿರಿವಂತ್ರಿಗೆ a frying pan; ಬಾಮ್ಮನು Bommanu; ತಿಮ್ಮನು Timmanu; ಕಲ್ಲುಕುಟಗನು a stone cutter; ಅಂಜುಕುಳಿ a timid person, or one that is constantly fearing; ಅಂಜಿಕೆ the act of fearing; ನಂಬುಗೆ the act of trusting; ಲೂಟಿಗಾರನು a gamester; ತಣ್ಣಾಳುಮು a cool breeze; ಲಾವಣಿಗಂಧನು a lotus-eyed man; ಹಕ್ಕಿಗೂಡು a bird cage.

## OF GENDER.

In the Carnátaca language there are three genders, the masculine, the feminine, and the neuter. All the gods, according to the Indian mythology, as well as men, are of the masculine gender; women, as well as the goddesses, are feminine; and all animals, as well as inanimate objects, are neuter.

## EXCEPTIONS.

The nouns ಕಳ್ಳೆ and ದಾರ, both signifying *wife*; ಅಪ್ಪ, తాత, బిడ్డ, కూసు, పసుళి, and మొసపు, all signifying *a child*, are of the neuter gender.

The singular noun జన implying *a single person*, or *many*, is also neuter, whether it form part of a compound word, or not; as జనవృద్ధి the people said; స్త్రీజనమై the female lived; బహుజనవంశీకరిసిరి it was approved of by many people; but when the word జన is added to the particles చు, దుకి, ను, or నీ, it is of the masculine gender; as పుజనను or దుజనను *a bad man*; సుజనను or సజనను *a good man*. The words సజనపు and సజనగర్భ, signifying *a good female*, or *good females*, are of the neuter gender.

Nouns denoting *planets*, వరాహ *a pig*; గరుడ *a kite*; ఎసవ *an ox*; వసంత *the summer*; అనిలి *air*; చೈత్ర *the month Chaitra*; మందమారుత *a gentle gale*; మధు *the month Madhu*; and కూర్మ *a turtle*, are both of the masculine and neuter genders; as బంధ్రసుచిహ్నదను or బంధ్రసుచిహ్నమై *the moon shone*.

The nouns దేవత *a deity*; ఐ and సీరి *the goddess of riches*; సర్వస్వతి and వాగి *the goddess of learning*; కుమి and యింగు *a girl*; యిందతి *a wife*; and తాత్ర *a concubine*; are both of the feminine and neuter genders, as సర్వస్వతివిద్యయస్కకాట్టెను or కాట్టెను *Saraswatce bestowed learning*.

In the modern dialect of the Carnátaca language, nouns always terminate in one or other of the following vowels, viz. ಅ, ಉ, ಇ, ಈ, ಉ, ಊ, ಯ, ಋ, ಎ, ಐ, ಓ, and ಔ; and in the ancient dialect, they terminate also in the following consonants ಣ, ನ, ಯ, ರ, ಲ್ಲ, ಲ್ಲ, and ಳ.

OF NUMBERS.

Nouns in Carnátaca have two numbers, the singular and the plural.

OF CASES.

Nouns are by Carnátaca grammarians stated to have only seven cases, viz. ಪ್ರಥಮವಿಕ್ರತಿ the nominative; ದ್ವಿತೀಯವಿಕ್ರತಿ the accusative; ತ್ರಿತೀಯವಿಕ್ರತಿ the instrumental; ಚತುರ್ಥವಿಕ್ರತಿ the dative; ಪಂಚಮವಿಕ್ರತಿ the ablative; ಷಷ್ಠವಿಕ್ರತಿ the genitive; and ಸಪ್ತಮವಿಕ್ರತಿ the locative. From this arrangement the vocative is excluded, as being only a particular form of the nominative; but in the examples it shall be retained.

OF DECLENSION.

Nouns in the modern dialect of the Carnátaca language, are inflected by the aid of the following affixes ಉ, ಅ, or ಅನ್ನು, ಇಂದ, ಇಗೆ, ಗೆ, or ಅಕ್ಕೆ; ಅದೆ ಸೆಯಂ ದ, ಅ, and ಅಲ್ಲಿ. In the ancient dialect, the affixes are ಋ, ಅಋ, ಇಋ, ಕಿ, ಅತ್ರ ಣಂ, ಅ, and ಓಳ್. The modes of inflection in both dialects are four; and the particular mode which must be followed, may in every case be ascertained by the gender of the noun, and its termination in a crude state.

OF THE FIRST DECLENSION.

All nouns of the masculine gender terminating in a crude state in the vowel ಅ, belong to the first declension. In this declension the consonant ನ್ must be inserted in the singular number, between the crude noun and its affixes; and in the plural, the syllables ಅ ರ್, ಅ ರ್ ನ್, or ನ್; with the exception of deri-



vative nouns, which require only the insertion of అం, or అక్షరం. In the plural, the affix of the dative is ఇశి.

## EXAMPLES.

## SINGULAR NUMBER.

Modern form.

Ancient form.

- N. రామను.....రామం.....*Ráma.*  
 A. { రామన..... } రామనం.....*Ráma.*  
       { రామనస్సు..... }  
 I. రామనిండు.....రామనిం.....*by Ráma.*  
 D. { రామనిశి..... } రామం శి.....*to Ráma.*  
       { రామశి..... }  
 Ab. రామనదేసిండు.....రామనక్షరిం.....*from Ráma.*  
 G. రామన.....రామన.....*of Ráma.*  
 L. రామనల్లి.....రామనాళ్ళ.....*in Ráma.*  
 V. { రామ.....రామ..... }  
       { రామని.....రామని..... } *Ráma!*

## PLURAL NUMBER.

- N. రామరు.....రామం.....*Rámas.*  
 A. { రామర..... } రామరం.....*Rámas.*  
       { రామరస్సు..... }  
 I. రామరిండు.....రామరిం.....*by Rámas.*  
 D. రామరిశి.....రామరిశి.....*to Rámas.*  
 Ab. రామరదేసిండు.....రామరక్షరిం.....*from Rámas.*  
 G. రామర.....రామర.....*of Rámas.*  
 L. రామరల్లి.....రామరాళ్ళ.....*in Rámas.*  
 V. { రామరి.....రామరి ర..... }  
       { రామరిశి.....రామరి రా..... } *Rámas!*

SINGULAR NUMBER.

- N. ಅರಸನು.....ಅರಸಂ .....a king.
- A. { ಅರಸನು.....  
ಅರಸನನ್ನ..... } ಅರಸನಂ .....a king.
- I. ಅರಸನಿಂದ.....ಅರಸನಿಂ.....by a king.
- D. { ಅರಸನಿಗೆ.....  
ಅರಸನಿಗೆ..... } ಅರಸಂಗೆ.....to a king.
- Ab. ಅರಸನದಿಸೆಯಿಂದ.....ಅರಸನತ್ತೊರಿ.....from a king.
- G. ಅರಸನ.....ಅರಸನ.....of a king.
- L. ಅರಸನಲ್ಲಿ.....ಅರಸನಾರ್ಯ.....in a king.
- V. { ಅರಸಾ.....ಅರಸಾ.....  
ಅರಸನಿ.....ಅರಸನಿ..... } king!

PLURAL NUMBER.

- N. ಅರಸರು.....ಅರಸಂ.....kings.
- A. { ಅರಸರು.....  
ಅರಸರನ್ನ..... } ಅರಸರಂ .....kings.
- I. ಅರಸರುಳಿಂದ.....ಅರಸರುಳಿಂ.....by kings.
- D. ಅರಸರುಳಿಗೆ.....ಅರಸಕ್ಕೆ.....to kings.
- Ab. ಅರಸರುಳಿದಿಸೆಯಿಂದ.....ಅರಸರತ್ತೊರಿ.....from kings.
- G. ಅರಸರುಳಿ.....ಅರಸರ.....of kings.
- L. ಅರಸರುಳಲ್ಲಿ.....ಅರಸರಾರ್ಯ.....in kings.
- V. { ಅರಸರುಳಿ.....ಅರಸರಿ.....  
ಅರಸರುಳಿಗೆ.....ಅರಸರಿ..... } kings!

## OF THE SECOND DECLENSION.

All nouns of the neuter gender terminating in the vowel ಏ, with the exception of ಹುಡುಗ a kite, ಎಸೆವ an ox, ಕರ್ಕೋಣ a he buffalo, and ಕಮಲ a turtle, which are declined like masculines, belong to the second declension. In this declension the consonant ಓ must be inserted in the nominative and accusative cases of the singular number, between the crude noun and the affixes ; ಓ in the instrumental, ablative, genitive, and locative cases ; in the dative no insertion is required, but the affix is ಅಕ್ಕಿ. In the plural, the insertion is ಹಳ್ಳಿ for all the cases ; and the affix of the dative is ಇನಿ.

## EXAMPLES.

## SINGULAR NUMBER.

Modern form.

Ancient form.

- N. ಹಜವು.....ಹಜಂ.....an elephant.
- A. { ಹಜವು..... } ಹಜವಂ .....an elephant.  
       { ಹಜವನ್ನು..... }
- I. ಹಜದಿಂದ.....ಹಜದಿಂ.....by an elephant.
- D. ಹಜಕ್ಕೆ.....ಹಜಕ್ಕೆ.....to an elephant.
- Ab. ಹಜದದಿಸೆಯಿಂದ.....ಹಜದತ್ತಲಿಂ.....from an elephant.
- G. ಹಜದ.....ಹಜದ.....of an elephant.
- L. ಹಜದಲ್ಲಿ.....ಹಜದಾರ್ಯ.....in an elephant.
- V. { ಹಜಾ..... } ಹಜಾ.....elephant !  
       { ಹಜವಿ..... } ಹಜವಿ.....

## PLURAL NUMBER.

- N. ಹಜಹಳ್ಳಿ.....ಹಜಹಳ್ಳಿ.....elephants.
- A. { ಹಜಹಳ್ಳಿ..... } ಹಜಹಳ್ಳಂ.....elephants.  
       { ಹಜಹಳ್ಳನ್ನು..... }
- I. ಹಜಹಳ್ಳಿಂದ.....ಹಜಹಳ್ಳಿಂ.....by elephants.

- D. గజగళిగి.....గజగళి.....to elephants.  
 Ab. గజగళిదెసేయింద...గజగళిత్తెగరిం .....from elephants.  
 G. గజగళి.....గజగళి.....of elephants.  
 L. గజగళిల్లి.....గజగళిల్లి.....in elephants.  
 V. { గజగళి.....గజగళిర..... } elephants !  
 { గజగళియి.....గజగళిరా..... }

SINGULAR NUMBER.

- N. మరవ.....మరం.....a tree.  
 A. { మరవ..... } మరవం .....a tree.  
 { మరవన్న..... }  
 I. మరదింద.....మరదిం.....by a tree.  
 D. మరకి.....మరకి.....to a tree.  
 Ab. మరదదెసేయింద...మరదత్తెగరిం .....from a tree.  
 G. మరద.....మరద.....of a tree.  
 L. మరదల్లి.....మరదల్లి.....in a tree.  
 V. { మరా.....మరా..... } tree !  
 { మరవి.....మరవి..... }

PLURAL NUMBER.

- N. మరగళు.....మరగళు.....trees.  
 A. { మరగళు..... } మరగళుం .....trees.  
 { మరగళున్న..... }  
 I. మరగళింద.....మరగళిం.....by trees.  
 D. మరగళిగి.....మరగళి.....to trees.  
 Ab. మరగళిదెసేయింద...మరగళిత్తెగరిం .....from trees.  
 G. మరగళు.....మరగళు.....of trees.

- L. మరగళి .....మరగళాన్ .....in trees.  
 V. { మరగళి .....మరగళర ..... }  
       { మరగళి .....మరగళరా ..... } trees!

### OF THE THIRD DECLENSION.

All nouns, of whatever gender they may be, terminating in the vowels ఊ, ఇ, ఈ, ఎ, or ఐ, belong to the third declension. In this declension, no insertion is required between the crude noun and its affixes, in the singular number; but in the plural, the syllables అన్, అకున్, or గన్, must be inserted before the affixes of masculine and feminine nouns; and గన్ before those of nouns of the neuter gender. The affix of the dative case is ని in the singular number, and గని in the plural.

#### EXAMPLES.

##### SINGULAR NUMBER.

- |     | Modern form.                       | Ancient form.               |
|-----|------------------------------------|-----------------------------|
| N.  | హరియ్యు.....                       | హరి.....                    |
| A.  | { హరియ్యు.....<br>హరియ్యస్స..... } | హరియన్.....                 |
| I.  | హరియంద.....                        | హరియన్ .....by Hari.        |
| D.  | హరిని.....                         | హరిని .....to Hari.         |
| Ab. | హరియదేసీయంద.....                   | హరియత్రానం .....from Hari.  |
| G.  | హరియ.....                          | హరియ .....of Hari.          |
| L.  | హరియల్లి.....                      | హరియ్యన్.....in Hari.       |
| V.  | { హరియే.....<br>హరియ్యే..... }     | { హరి.....<br>హరిన్ ..... } |

##### PLURAL NUMBER.

- |    |                                 |                     |
|----|---------------------------------|---------------------|
| N. | హరియరు.....                     | హరియర్ .....Haris.  |
| A. | { హరియర.....<br>హరియరస్స..... } | హరియరన్ .....Haris. |

- I. ಹರಿ ಯರಿಂದ .....ಹರಿ ಯರಿಂ .....by Haris.  
 D. ಹರಿಯರಿಗೆ .....ಹರಿಯಕ್ಕೆ .....to Haris.  
 Ab. ಹರಿಯ ರದಿಸೆಯಿಂದ..ಹರಿಯ ರತ್ರಿಗಿಂ.....from Haris.  
 G. ಹರಿಯರ.....ಹರಿಯರ.....of Haris.  
 L. ಹರಿಯ ರಲ್ಲಿ.....ಹರಿಯ ರ್ಯಾಲ್.....in Haris.  
 V. {ಹರಿಯರಿ.....ಹರಿಯರಿರ.....}  
 {ಹರಿಯರಿ.....ಹರಿಯರಿರಾ.....} Haris !

SINGULAR NUMBER.

- N. ಕುರಿಯು.....ಕುರಿ.....a sheep.  
 A. {ಕುರಿಯು.....}  
 {ಕುರಿಯನ್ನು.....} ಕುರಿಯಂ.....a sheep.  
 I. ಕುರಿಯಿಂದ .....ಕುರಿಯಿಂ.....by a sheep.  
 D. ಕುರಿಗೆ.....ಕುರಿಗೆ.....to a sheep.  
 Ab. ಕುರಿಯದಿಸೆಯಿಂದ.....ಕುರಿಯ ತ್ರಿಗಿಂ.....from a sheep.  
 G. ಕುರಿಯ.....ಕುರಿಯ.....of a sheep.  
 L. ಕುರಿಯಲ್ಲಿ.....ಕುರಿಯ್ಯಾಲ್.....in a sheep.  
 V. {ಕುರಿಯು.....ಕುರಿ.....}  
 {ಕುರಿಯು.....ಕುರಿಯ.....} sheep !

PLURAL NUMBER.

- N. ಕುರಗಳು .....ಕುರಗಳ್.....sheep.  
 A. {ಕುರಗಳ್.....}  
 {ಕುರಗಳ್ನ್ನು.....} ಕುರಗಳಂ .....sheep.  
 I. ಕುರಗಳಿಂದ.....ಕುರಗಳಿಂ .....by sheep.  
 D. ಕುರಗಳಿಗೆ.....ಕುರಗಳಿಗೆ.....to sheep.  
 Ab. ಕುರಗಳದಿಸೆಯಿಂದ..ಕುರಗಳ ತ್ರಿಗಿಂ .....from sheep.  
 G. ಕುರಗಳ್.....ಕುರಗಳ್.....of sheep.  
 L. ಕುರಗಳಲ್ಲಿ.....ಕುರಗಳ್ಯಾಲ್.....in sheep.  
 V. {ಕುರಗಳಿಗೆ.....ಕುರಗಳಿರ.....}  
 {ಕುರಗಳಿಗೆ.....ಕುರಗಳಿರಾ.....} sheep !

## OF THE FOURTH DECLENSION.

All nouns, of whatever gender they may be, terminating in the vowels లు, లూ, య, ఓ, and ఔ, belong to the fourth declension. In this declension, the insertion of the syllable ఇన్ is optional between the crude noun and the affixes in the instrumental, ablative, genitive, and locative cases of the singular number ; and in the plural, the syllable య్ must be inserted between the crude noun and the affixes of the different cases, with the exception of the words శండుసు and యింసుసు signifying *man* and *woman*, and, perhaps, a few others, which require the insertion of అర్, అరుయ్, or య్. The affix of the dative in this declension is ఇశి.

## EXAMPLES.

## SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	శరువు	శరు	...a priest.
A.	{ శరువ..... శరువమ్మ..... }	శరువం	...a priest.
I.	{ శరువింద..... శరువినింద..... }	శరువిం శరువినిం	...by a priest.
D.	శరువిశి	శరువింశి	...to a priest.
Ab.	{ శరువదేశియింద... శరువనదేశియింద... }	శరువత్రాణం శరువనత్రాణం	...from a priest.
G.	{ శరువ..... శరువన..... }	శరువ శరువన	...of a priest.
L.	{ శరువల్లి..... శరువనల్లి..... }	శరువ్యాళ్ శరువన్యాళ్	...in a priest.
V.	{ శరువి..... శరువికి..... }	శరు శరు	...priest !

PLURAL NUMBER.

- N. ಸುರುಸುರು.....ಸುರುಸುರು.....priests.
- A. { ಸುರುಸುರು.....  
ಸುರುಸುರು..... } ಸುರುಸುರು.....priests.
- I. ಸುರುಸುರುಂದ.....ಸುರುಸುರುಂ.....by priests.
- D. ಸುರುಸುರುನಿ .....ಸುರುಸುರುನಿ.....to priests.
- Ab. ಸುರುಸುರುದಿಸಿಯಿಂದ..ಸುರುಸುರುತೊಂದಿಂ .....from priests.
- G. ಸುರುಸುರು.....ಸುರುಸುರು.....of priests.
- L. ಸುರುಸುರುಲ್ಲಿ.....ಸುರುಸುರುಲ್ಯಾನ್.....in priests.
- V. { ಸುರುಸುರುನಿ.....ಸುರುಸುರುನಿ.....  
ಸುರುಸುರುನಿ.....ಸುರುಸುರುನಿ..... } priests!

SINGULAR NUMBER.

- N. ಕುಸು .....ಕುಸು.....a child.
- A. { ಕುಸು.....  
ಕುಸು..... } ಕುಸು.....a child.
- I. { ಕುಸುಂದ.....ಕುಸುಂ.....  
ಕುಸುನಿಂದ.....ಕುಸುನಿಂ..... } by a child.
- D. ಕುಸುನಿ .....ಕುಸುನಿ .....to a child.
- Ab. { ಕುಸುದಿಸಿಯಿಂದ.....ಕುಸುತೊಂದಿಂ.....  
ಕುಸುನದಿಸಿಯಿಂದ.....ಕುಸುನತೊಂದಿಂ..... } from a child.
- G. { ಕುಸು.....ಕುಸು.....  
ಕುಸುನ.....ಕುಸುನ..... } of a child.
- L. { ಕುಸುಲ್ಲಿ.....ಕುಸುಲ್ಯಾನ್.....  
ಕುಸುನಲ್ಲಿ.....ಕುಸುನಲ್ಯಾನ್..... } in a child.
- V. { ಕುಸುನಿ.....ಕುಸು.....  
ಕುಸುನಿ.....ಕುಸು..... } child!



## PLURAL NUMBER.

- N. ಕೂಸು ಹಳ್ಳಿ.....ಕೂಸುಹಳ್ಳಿ.....children.
- A. { ಕೂಸುಹಳ್ಳಿ.....  
ಕೂಸುಹಳ್ಳಿಪ್ಪ..... } ಕೂಸುಹಳ್ಳಿ.....children.
- I. ಕೂಸುಹಳ್ಳಿಂ ದ.....ಕೂಸುಹಳ್ಳಿಂ .....by children.
- D. ಕೂಸುಹಳ್ಳಿ ಸಿ.....ಕೂಸುಹಳ್ಳಿ .....to children.
- Ab. ಕೂಸುಹಳ್ಳಿ ದೆಸೆಯಿಂದ. ಕೂಸುಹಳ್ಳಿ ತ್ರಿಗುಣಂ .....from children.
- G. ಕೂಸುಹಳ್ಳಿ.....ಕೂಸುಹಳ್ಳಿ.....of children.
- L. ಕೂಸುಹಳ್ಳಿಲ್ಲಿ.....ಕೂಸುಹಳ್ಳಿಲ್ಯಾನ್.....in children.
- V. { ಕೂಸುಹಳ್ಳಿ.....ಕೂಸುಹಳ್ಳಿ ರ.....  
ಕೂಸುಹಳ್ಳಿ ಸಿ.....ಕೂಸುಹಳ್ಳಿ ರಾ..... } children !

## OF NOUNS OF RELATIONSHIP.

Nouns of relationship, of which the following is a list, when terminating in a crude state in the vowel *ಅ*, require the insertion of the affixes *ಅಂದಿರ್*, *ಅಂದಿರುಹಳ್ಳಿ*, or *ಹಳ್ಳಿ*, before the affixes of the cases, in order to form their plural. To this rule the exceptions are the nouns *ಮಹ*, and *ಮೊಮ್ಮಹ*, which are changed in the plural into *ಮಕ್ಕಳು*, and *ಮೊಮ್ಮಕ್ಕಳು*.

Nouns of relationship terminating in a crude state in the vowels *ಇ*, or *ಎ*, require the insertion of the affixes *ಅಂದಿರ್*, *ಅಂದಿರುಹಳ್ಳಿ*, *ಅರ್*, *ಅರುಹಳ್ಳಿ*, or *ಹಳ್ಳಿ*, before the final affixes, in order to form their plurals.

The nouns *ಅಮ್ಮ*, *ಅಕ್ಕ*, and *ಅವ್ವ*, which, with their compounds, are the only nouns of the feminine gender terminating in *ಅ*, require the insertion of the consonant *ನ್* before the affixes of the cases, and are declined like masculines.

మత్తేప్ప	.....	} great grandfather.
మత్తేజ్జ	.....	
మత్తేయ్య	.....	
మత్తార	.....	
అజ్జ	.....	} grandfather.
రార	.....	
అప్ప	.....	} father.
తండ్రి	.....	
పొద్దేప్ప	.....	} father's elder brother.
పొద్దయ్య	.....	
చిరియప్ప	.....	
కిరియప్ప	.....	} father's younger brother.
బేళ్ళప్ప	.....	
అంగ	.....	elder brother.
తమ్మ	.....	younger brother.
మావ	.....	} father in-law.
దొంగుశిరియప్ప	.....	
స్వామరమావ	.....	maternal uncle.
గండ్డ	.....	husband.
అల్లియ	.....	son in-law.
మగ	.....	son.
పొమ్మగ	.....	grand son.
మరిమగ	.....	great grand son.
స్వామరల్లియ	.....	sister's son.

షష్ఠా	.....	wife's sister's husband.
బియ్య	.....	} son's wife's father, or daughter's husband's father.
నింటి	.....	
కొద	.....	} if elder than one's self.
	.....	
	.....	
	.....	
నెదన	.....	} if younger than one's self.
	.....	
	.....	
	.....	
మత్తె	.....	} great grandmother.
మత్తె	.....	
మత్తె	.....	
అజ్జ	.....	} grandmother.
అమ్మ	.....	
అమ్మ	.....	
అమ్మ	.....	} mother.
అమ్మ	.....	
అమ్మ	.....	
అమ్మ	.....	
దాదా	.....	} mother's elder sister.
దాదా	.....	
దాదా	.....	

ಬೆಕ್ಕವ್ವ.....	}	mother's younger sister.
ಬೆಕ್ಕಮ್ಮ .....		
ಬೆಕ್ಕಲಾಯಿ .....		
ಅತ್ತಿ.....		wife's mother, or husband's mother.
ಸಾಸರತ್ತಿ.....		paternal aunt.
ದೊಂದರಿ .....		wife.
ಅತ್ತಿನಿ.....	}	husband's elder sister.
		wife's elder sister.
		paternal aunt's daughter, maternal uncle's daughter, } if elder than one's self.
ಕಾದಿನಿ.....	}	husband's younger sister.
		wife's younger sister.
		paternal aunt's daughter, maternal uncle's daughter, } if younger than one's self.
ಸಾಸಿನಿ.....		son's wife.
ಮಕ್ಕಳು.....		daughter.
ಮೊಮ್ಮಕ್ಕಳು.....		grand-daughter.
ಮರಿಮಕ್ಕಳು.....		grand-daughter's daughter.
ಸಾಸರಸಾಸಿನಿ.....		a man's sister's daughter, or a woman's brother's [daughter.
ಸವರಿ .....		husband's other wife.
ವಾರಗತ್ತಿ .....	}	husband's brother's wife.
ವಿವಿವಿ.....		
ಜ್ಜಿ.....	}	son's wife's mother, or daughter's husband's mother.
ನಿಂಟಿ.....		
ಅಕ್ಕ.....		elder sister.
ಕಂ.....		younger sister.

## EXAMPLES.

## SINGULAR NUMBER.

Modern form.

Ancient form.

N. అప్ప సు.....అప్పం.....a father.

A. { అప్ప న .....  
అప్ప నన్న ..... } అప్ప నం.....a father.

I. అప్ప నిద.....అప్ప నిం .....by a father.

D. { అప్ప నిశి .....  
అప్ప శి ..... } అప్ప ంశి.....to a father.

Ab. అప్ప నదేసేయింద...అప్ప నత్రాణిం .....from a father.

G. అప్ప న.....అప్ప న.....of a father.

L. అప్ప నల్లి.....అప్ప నార్యన్.....in a father.

V. { అప్ప .....అప్ప .....  
అప్పా .....అప్పా .....  
అప్ప నే.....అప్ప నే .....  
అప్ప నే.....అప్ప నే ..... } father!

## PLURAL NUMBER.

N. అప్ప ందిరు.....అప్ప ందిర్.....fathers.

A. { అప్ప ంది ర.....  
అప్ప ంది రన్న..... } అప్ప ంది రం.....fathers.

I. అప్ప ంది రింద.....అప్ప ంది రిం.....by fathers.

D. అప్ప ంది రిశి.....అప్ప ంది రిశి.....to fathers.

Ab. అప్ప ంది రదేసేయింద...అప్ప ంది ర త్రాణిం...from fathers.

G. అప్ప ంది ర.....అప్ప ంది ర.....of fathers.

L. అప్ప ంది రల్లి.....అప్ప ంది రార్యన్.....in fathers.

V. { ಅಪ್ಪಂದಿರಿರ ..... ಅಪ್ಪಂದಿರಿರ .....  
ಅಪ್ಪಂದಿರಿರಾ ..... ಅಪ್ಪಂದಿರಿರಾ .....  
ಅಪ್ಪಂದಿರಿ ..... ಅಪ್ಪಂದಿರಿ .....  
ಅಪ್ಪಂದಿರಿಃ ..... ಅಪ್ಪಂದಿರಿಃ ..... } fathers !

SINGULAR NUMBER.

N. ಅಮ್ಮನು ..... ಅಮ್ಮನು ..... a mother.

A. { ಅಮ್ಮನ .....  
ಅಮ್ಮನನ್ನು ..... } ಅಮ್ಮನಂ ..... a mother.

I. ಅಮ್ಮನಿಂದ ..... ಅಮ್ಮನಿಂದ ..... by a mother.

D. { ಅಮ್ಮನಿಗೆ .....  
ಅಮ್ಮನಿಗೆ ..... } ಅಮ್ಮನಿಗೆ ..... to a mother.

Ab. ಅಮ್ಮನ ದಿಸೆಯಿಂದ ..... ಅಮ್ಮನ ತ್ರೇಣಿಂ ..... from a mother.

G. ಅಮ್ಮನ ..... ಅಮ್ಮನ ..... of a mother.

L. ಅಮ್ಮನಲ್ಲಿ ..... ಅಮ್ಮನಲ್ಲಿ ..... in a mother.

V. { ಅಮ್ಮ ..... ಅಮ್ಮ .....  
ಅಮ್ಮಾ ..... ಅಮ್ಮಾ .....  
ಅಮ್ಮನೆ ..... ಅಮ್ಮನೆ .....  
ಅಮ್ಮನೇ ..... ಅಮ್ಮನೇ ..... } mother !

PLURAL NUMBER.

N. ಅಮ್ಮಂದಿರು ..... ಅಮ್ಮಂದಿರು ..... mothers.

A. { ಅಮ್ಮಂದಿರ .....  
ಅಮ್ಮಂದಿರನ್ನು ..... } ಅಮ್ಮಂದಿರಂ ..... mothers.

I. ಅಮ್ಮಂದಿರಿಂದ ..... ಅಮ್ಮಂದಿರಿಂದ ..... by mothers.

D. ಅಮ್ಮಂದಿರಿಗೆ ..... ಅಮ್ಮಂದಿರಿಗೆ ..... to mothers.

Ab. అమ్మందిర దేసేయింద అమ్మందిర ప్రాంతం.....from mothers.

G. అమ్మందిర.....అమ్మందిర.....of mothers.

L. అమ్మందిర ల్లి.....అమ్మందిరార్లో.....in mothers!

V. { అమ్మందిర.....అమ్మందిర.....  
అమ్మందిరా.....అమ్మందిరా.....  
అమ్మందిరే.....అమ్మందిరే.....  
అమ్మందిరే.....అమ్మందిరే..... } mothers!

SINGULAR NUMBER.

N. అజ్జయ.....అజ్జ.....a grandmother.

A. { అజ్జయ.....  
అజ్జయస్సు..... } అజ్జయం.....a grandmother.

I. అజ్జయింద.....అజ్జయిం.....by a grandmother.

D. అజ్జి.....అజ్జి.....to a grandmother.

Ab. అజ్జయదేసేయింద..అజ్జయప్రాంతం.....from a grandmother.

G. అజ్జయ.....అజ్జయ.....of a grandmother.

L. అజ్జయల్లి.....అజ్జయోల్లో.....in a grandmother.

V. { అజ్జయ.....అజ్జయ.....  
అజ్జయి.....అజ్జయి.....  
అజ్జయే.....అజ్జయే.....  
అజ్జయే.....అజ్జయే..... } grandmother!

PLURAL NUMBER.

N. అజ్జయందిర.....అజ్జయందిర్.....grandmothers.

A. { అజ్జయందిర.....  
అజ్జయందిరస్సు..... } అజ్జయందిరం.....grandmothers.

- I. ಅಜ್ಜಿಯಂದಿರಿಂದ.....ಅಜ್ಜಿಯಂದಿರಿಂದ.....by grandmothers.  
 D. ಅಜ್ಜಿಯಂದಿರಿಗೆ .....ಅಜ್ಜಿಯಂದಿಗೆ.....to grandmothers.  
 Ab. ಅಜ್ಜಿಯಂದಿರದೇಸಿಯಿಂದ.ಅಜ್ಜಿಯರ ತ್ರಣಿಂ .....from grandmothers.  
 G. ಅಜ್ಜಿಯರ.....ಅಜ್ಜಿಯರ.....of grandmothers.  
 L. ಅಜ್ಜಿಯರಲ್ಲಿ.....ಅಜ್ಜಿಯ ರ್ಯಾನ್.....in grandmothers.  
 V. { ಅಜ್ಜಿಯಂದಿರಿ ರ.....ಅಜ್ಜಿಯಂದಿರಿ ರ.....  
 ಅಜ್ಜಿಯಂದಿರಿ ರಾ .....ಅಜ್ಜಿಯಂದಿರಿ ರಾ .....  
 ಅಜ್ಜಿಯಂದಿರಿ .....ಅಜ್ಜಿಯಂದಿರಿ .....  
 ಅಜ್ಜಿಯಂದಿರಿ .....ಅಜ್ಜಿಯಂದಿರಿ ..... } grandmothers !

SINGULAR NUMBER.

- N. ಸಾಸಿಯು .....ಸಾಸಿ .....a daughter-in-law.  
 A. { ಸಾಸಿಯು .....  
 ಸಾಸಿಯಮ್ಮ ..... } ಸಾಸಿಯಂ .....a daughter-in-law.  
 I. ಸಾಸಿಯಿಂದ.....ಸಾಸಿಯಿಂದ .....by a daughter-in-law.  
 D. ಸಾಸಿಗೆ .....ಸಾಸಿಗೆ.....to a daughter-in-law.  
 Ab. ಸಾಸಿಯದೇಸಿಯಿಂದ. ಸಾಸಿಯ ತ್ರಣಿಂ .....from a daughter-in-law.  
 G. ಸಾಸಿಯ .....ಸಾಸಿಯ .....of a daughter-in-law.  
 L. ಸಾಸಿಯಲ್ಲಿ.....ಸಾಸಿಯೊಳ್.....in a daughter-in-law.  
 V. { ಸಾಸಿ .....ಸಾಸಿ .....  
 ಸಾಸಿ .....ಸಾಸಿ .....  
 ಸಾಸಿಯಿ .....ಸಾಸಿಯಿ .....  
 ಸಾಸಿಯಿ .....ಸಾಸಿಯಿ ..... } daughter-in-law !

PLURAL NUMBER.

- N. ಸಾಸಿಯಂದಿರು.....ಸಾಸಿಯಂದಿರು.....daughters-in-law.  
 A. { ಸಾಸಿಯಂದಿ ರ.....  
 ಸಾಸಿಯಂದಿ ರಮ್ಮ..... } ಸಾಸಿಯಂದಿ ರಂ .....daughters-in-law.



- I. ಸಾಸೆಯಂದಿರಿಂದ.....ಸಾಸೆಯಂದಿರಿಂ .....by daughters-in-law.  
 D. ಸಾಸೆಯಂದಿರಿಗೆ.....ಸಾಸೆಯಂದಿರಿಗೆ.....to daughters-in-law.  
 Ab. ಸಾಸೆಯಂದಿರದಿಸೆಯಿಂದ.....ಸಾಸೆಯಂದಿರ ತೊಂ from daughters-in-law.  
 G. ಸಾಸೆಯಂದಿರ.....ಸಾಸೆಯಂದಿರ.....of daughters-in-law.  
 L. ಸಾಸೆಯಂದಿರಲ್ಲಿ.....ಸಾಸೆಯಂದಿರಲ್ಲಿ.....in daughters-in-law.  
 V.  $\left\{ \begin{array}{l} \text{ಸಾಸೆಯಂದಿರ.....ಸಾಸೆಯಂದಿರ.....} \\ \text{ಸಾಸೆಯಂದಿರಾ.....ಸಾಸೆಯಂದಿರಾ..} \\ \text{ಸಾಸೆಯಂದಿರಿ.....ಸಾಸೆಯಂದಿರಿ.....} \\ \text{ಸಾಸೆಯಂದಿರಿಗೆ.....ಸಾಸೆಯಂದಿರಿಗೆ.....} \end{array} \right\} \text{daughters-in-law!}$

#### OF NOUNS OF QUALITY.

In the Carnāṭaca language there are no words that, strictly speaking, can be termed adjectives. When a noun of quality has been deprived of its final affix, and precedes a noun, it then appears to be an adjective, but it is not so in reality; the word being incomplete, as will be shewn in the chapter in which compound words are treated of.

Nouns of quality terminate in a crude state in the vowels ಅ, ಇ, ಉ, and ಎ, and also in the syllables ಷ or ಠ; and the same form represents the neuter, as ಅನಲ breadth; ಕಷ್ಕಿ sourness; ಕಾಂಕ crookedness; ಒಡ್ಡೆ wetness; ಕರಿ ಷ a black thing; ಒಳ್ಳೆ ಠ a good thing.

Nouns of quality terminating in the vowels abovementioned, cannot be rendered masculine or feminine by any change of form; but those ending in ಷ and ಠ, are susceptible of such change. When nouns of quality terminating in ಷ are rendered masculine or feminine, the final syllable ಷ is changed into ಳ, and the letters ವ or ಳ are inserted before the affixes of the cases, in order to denote the gender. In the plural, the insertion of ಅರಿ, or ಅವುಳು, is required.

EXAMPLES.

SINGULAR NUMBER.

Modern form.

Ancient form.

- N. ಕರಿಯಸು.....ಕರಿಯಂ .....a black man.
- A. { ಕರಿಯನ..... } ಕರಿಯನಂ .....a black man.  
 { ಕರಿಯನಸ್ತು..... }
- I. ಕರಿಯನಿಂದ.....ಕರಿಯನಿಂ .....by a black man.
- D. { ಕರಿಯನಿಗೆ ..... } ಕರಿಯಂಗೆ .....to a black man.  
 { ಕರಿಯನಿಗೆ..... }
- Ab. ಕರಿಯನದಿಸೆಯಿಂದ..ಕರಿಯನತ್ರೋಂ .....from a black man.
- G. ಕರಿಯನ.....ಕರಿಯನ.....of a black man.
- L. ಕರಿಯನಲ್ಲಿ.....ಕರಿಯನಾರ್ಯ್ .....in a black man.
- V. { ಕರಿಯ.....ಕರಿಯ..... }  
 { ಕರಿಯಾ.....ಕರಿಯಾ..... }  
 { ಕರಿಯನಿ.....ಕರಿಯನಿ..... }  
 { ಕರಿಯನಿಃ.....ಕರಿಯನಿಃ..... } } black man !
- N. ಕರಿಯಸು.....ಕರಿಯರ್ .....a black woman.
- A. { ಕರಿಯರ್ ..... } ಕರಿಯರ್ಂ .....a black woman.  
 { ಕರಿಯರ್ಸ್ತು..... }
- I. ಕರಿಯರ್ಲಿಂದ.....ಕರಿಯರ್ಲಿಂ .....by a black woman.
- D. ಕರಿಯರ್ಲಿಗೆ.....ಕರಿಯರ್ಲಿ .....to a black woman.
- Ab. ಕರಿಯರ್ಲದಿಸೆಯಿಂದ..ಕರಿಯರ್ಲಿತ್ರೋಂ .....from a black woman
- G. ಕರಿಯರ್ಲಿ.....ಕರಿಯರ್ಲಿ.....of a black woman.
- L. ಕರಿಯರ್ಲಲ್ಲಿ.....ಕರಿಯರ್ಲಾರ್ಯ್ .....in a black woman.
- V. { ಕರಿಯರ್ಲಿ .....ಕರಿಯರ್ಲಿ ..... }  
 { ಕರಿಯರ್ಲಿಃ.....ಕರಿಯರ್ಲಿಃ..... } } black woman !



Ab. ಎಳೆಯನದೇನೆಯಿಂದ...ಎಳೆಯನ ಶ್ರೇಣಿಂ.....from a young man.

G. ಎಳೆಯನ.....ಎಳೆಯನ.....of a young man.

L. ಎಳೆಯನಲ್ಲಿ.....ಎಳೆಯನಾಳೆ.....in a young man.

V. { ಎಳೆಯ.....ಎಳೆಯ.....  
ಎಳೆಯಾ.....ಎಳೆಯಾ.....  
ಎಳೆಯನಿ.....ಎಳೆಯನಿ.....  
ಎಳೆಯನಿ.....ಎಳೆಯನಿ..... } young man !

N. ಎಳೆಯಳ.....ಎಳೆಯಳ.....a young woman.

A. { ಎಳೆಯಳ.....  
ಎಳೆಯಳಸ್ವ..... } ಎಳೆಯಳಂ.....a young woman.

I. ಎಳೆಯಳಿಂದ.....ಎಳೆಯಳಿಂ.....by a young woman.

D. ಎಳೆಯಳಿಗೆ.....ಎಳೆಯಳಿಗೆ.....to a young woman.

Ab. ಎಳೆಯಳದೇನೆಯಿಂದ...ಎಳೆಯಳ ಶ್ರೇಣಿಂ.....from a young woman.

G. ಎಳೆಯಳ.....ಎಳೆಯಳ.....of a young woman.

L. ಎಳೆಯಳಲ್ಲಿ.....ಎಳೆಯಳಾಳೆ.....in a young woman.

V. { ಎಳೆಯಳಿ.....ಎಳೆಯಳಿ.....  
ಎಳೆಯಳಿ.....ಎಳೆಯಳಿ..... } young woman !

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಎಳೆಯರು.....ಎಳೆಯರು.....young men or women.

A. { ಎಳೆಯರು.....  
ಎಳೆಯರುಸ್ವ..... } ಎಳೆಯರುಂ.....young men or women.

I. ಎಳೆಯರಿಂದ.....ಎಳೆಯರಿಂ.....by young men or women.

D. ಎಳೆಯರಿಗೆ.....ಎಳೆಯರಿಗೆ.....to young men or women.

Ab. ಎಳೆಯರುದೇನೆಯಿಂದ...ಎಳೆಯರು ಶ್ರೇಣಿಂ.....from young men or women.

G. ಎಳೆಯರು.....ಎಳೆಯರು.....of young men or women.

L. ಎಳೆಯರುಲ್ಲಿ.....ಎಳೆಯರುಾಳೆ.....in young men or women.

V.	{	ఎళియరిర.....	ఎళియరిర.....	}	young men or women !
		ఎళియరిరా.....	ఎళియరిరా.....		
		ఎళియరి.....	ఎళియరి.....		
		ఎళియరికి.....	ఎళియరికి.....		

## SINGULAR NUMBER.

N. దళపసు..... పళియం..... a man of old.

A. { దళపన.....  
దళపనన్న..... } పళియనం..... a man of old.

I. దళపనిండు..... పళియనిం..... by a man of old.

D. { దళపనికి.....  
దళపనికి..... } పళియనికి..... to a man of old.

Ab. దళపనదెసియిండు..... పళియనత్తెరిం..... from a man of old.

G. దళపన..... పళియన..... of a man of old.

L. దళపనల్లి..... పళియనార్న్..... in a man of old.

V. { దళప..... పళియ.....  
దళపా..... పళియా.....  
దళపవి..... పళియవి.....  
దళపవికి..... పళియవికి..... } man of old !

N. దళపళు..... పళియళు..... a woman of old.

A. { దళపళు.....  
దళపళున్న..... } పళియళుం..... a woman of old.

I. దళపళిండు..... పళియళిం..... by a woman of old.

D. దళపళికి..... పళియళికి..... to a woman of old.

Ab. దళపళుదెసియిండు..... పళియళుత్తెరిం..... from a woman of old.

G. దళపళు..... పళియళు..... of a woman of old.

- L. ಹಳಪಳಿ.....ಪಳೆಯರ್ಯ್.....in a woman of old.  
 V. { ಹಳಪಳಿ.....ಪಳೆಯಳಿ..... } woman of old !  
 { ಹಳಪಳಿ.....ಪಳೆಯಳಿ..... }

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. ಹಳಪರು.....ಪಳೆಯರ್.....men or women of old.  
 A. { ಹಳಪರು..... } ಪಳೆಯರಂ.....men or women of old.  
 { ಹಳಪರು..... }  
 I. ಹಳಪರಿಂದ.....ಪಳೆಯರಿಂ.....by men or women of old.  
 D. ಹಳಪರಿಗೆ .....ಪಳೆಯಗೆ.....to men or women of old.  
 Ab. ಹಳಪರದಿ ಸೆಯಿಂದ.....ಪಳೆಯರ ತ್ರೀಂ .....from men or women of old.  
 G. ಹಳಪರು.....ಪಳೆಯರು.....of men or women of old.  
 L. ಹಳಪರಲ್ಲಿ .....ಪಳೆಯರ್ಯ್.....in men or women of old.  
 V. { ಹಳಪರಿರು.....ಪಳೆಯರಿರು..... } men or women of old !  
 { ಹಳಪರಿರು.....ಪಳೆಯರಿರು..... }  
 { ಹಳಪರಿ.....ಪಳೆಯರಿ..... }  
 { ಹಳಪರಿಯ.....ಪಳೆಯರಿಯ..... }

Nouns of quality ending in ು are rendered masculine or feminine, by the final syllable ು being changed into ದ. In all other respects, they are treated like nouns terminating in ದು.

EXAMPLES.

SINGULAR NUMBER.

- |    | Modera form.  | Ancient form. |             |
|----|---|---------------|-------------|
| N. | ಒಳ್ಳಿದನು.....   | ಒಳ್ಳಿದಂ ..... | a good man. |
| A. | { ಒಳ್ಳಿದನು..... }<br>{ ಒಳ್ಳಿದನು..... }<br>{ ಒಳ್ಳಿದನು..... } | ಒಳ್ಳಿದನಂ..... | a good man. |

- I. ಒಳ್ಳೆದನಿಂದ.....ಒಳ್ಳೆದನಿಂ.....by a good man.  
 ಒಳ್ಳೆ  
 ಒಳ್ಳೆ
- D. ಒಳ್ಳೆದನಿಗೆ .....ಒಳ್ಳೆದಂಗೆ.....to a good man.  
 ಒಳ್ಳೆ  
 ಒಳ್ಳೆ
- Ab. ಒಳ್ಳೆದನದೆನೆಯಿಂದ....ಒಳ್ಳೆದನತ್ರೊಲಿಂ.....from a good man.  
 ಒಳ್ಳೆ  
 ಒಳ್ಳೆ
- G. ಒಳ್ಳೆದನ.....ಒಳ್ಳೆದನ.....of a good man.  
 ಒಳ್ಳೆ  
 ಒಳ್ಳೆ
- L. ಒಳ್ಳೆದನಲ್ಲಿ.....ಒಳ್ಳೆದನಾರ್ಯ್.....in a good man.  
 ಒಳ್ಳೆ  
 ಒಳ್ಳೆ
- V. 

{	ಒಳ್ಳೆದ.....ಒಳ್ಳೆದ.....	}	good man !
	ಒಳ್ಳೆದಾ.....ಒಳ್ಳೆದಾ.....		
	ಒಳ್ಳೆದನೆ.....ಒಳ್ಳೆದನೆ.....		
	ಒಳ್ಳೆದನಿ.....ಒಳ್ಳೆದನಿ.....		
	ಒಳ್ಳೆದನಿ.....ಒಳ್ಳೆದನಿ.....		

  
 ಒಳ್ಳೆ  
 ಒಳ್ಳೆ
- N. ಒಳ್ಳೆದಳು.....ಒಳ್ಳೆದಳು.....a good woman.  
 ಒಳ್ಳೆ  
 ಒಳ್ಳೆ
- A. 

{	ಒಳ್ಳೆದಳು.....ಒಳ್ಳೆದಳು.....	}	a good woman.
	ಒಳ್ಳೆದಳು.....ಒಳ್ಳೆದಳು.....		

  
 ಒಳ್ಳೆ  
 ಒಳ್ಳೆ
- I. ಒಳ್ಳೆದಳಿಂದ.....ಒಳ್ಳೆದಳಿಂ.....by a good woman.  
 ಒಳ್ಳೆ  
 ಒಳ್ಳೆ
- D. ಒಳ್ಳೆದಳಿಗೆ.....ಒಳ್ಳೆದಳಿಗ್ಗೆ.....to a good woman.  
 ಒಳ್ಳೆ  
 ಒಳ್ಳೆ
- Ab. ಒಳ್ಳೆದಳದೆನೆಯಿಂದ....ಒಳ್ಳೆದಳತ್ರೊಲಿಂ.....from a good woman.  
 ಒಳ್ಳೆ  
 ಒಳ್ಳೆ
- G. ಒಳ್ಳೆದಳು.....ಒಳ್ಳೆದಳು.....of a good woman.  
 ಒಳ್ಳೆ  
 ಒಳ್ಳೆ
- L. ಒಳ್ಳೆದಳಲ್ಲಿ.....ಒಳ್ಳೆದಳಾರ್ಯ್.....in a good woman.  
 ಒಳ್ಳೆ  
 ಒಳ್ಳೆ

V. { ಒಳ್ಳೆದಳಿ ..... ಒಳ್ಳೆದಳಿ ..... } *good woman !*  
 { ಒಳ್ಳೆದಳಿ ..... ಒಳ್ಳೆದಳಿ ..... }  
 { ಒಳ್ಳೆದಳಿ ..... ಒಳ್ಳೆದಳಿ ..... }

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಒಳ್ಳೆದರು ..... ಒಳ್ಳೆದರು ..... *good men or women.*  
 { ಒಳ್ಳೆದರು ..... ಒಳ್ಳೆದರು ..... }

A. { ಒಳ್ಳೆದರು ..... } ಒಳ್ಳೆದರು ..... *good men or women.*  
 { ಒಳ್ಳೆದರು ..... }  
 { ಒಳ್ಳೆದರು ..... }  
 { ಒಳ್ಳೆದರು ..... }

I. ಒಳ್ಳೆದರಿಂದ ..... ಒಳ್ಳೆದರಿಂದ ..... *by good men or women.*  
 { ಒಳ್ಳೆದರಿಂದ ..... ಒಳ್ಳೆದರಿಂದ ..... }

D. ಒಳ್ಳೆದರಿಗೆ ..... ಒಳ್ಳೆದರಿಗೆ ..... *to good men or women.*  
 { ಒಳ್ಳೆದರಿಗೆ ..... ಒಳ್ಳೆದರಿಗೆ ..... }

Ab. ಒಳ್ಳೆದರಿನಿಂದ ..... ಒಳ್ಳೆದರಿನಿಂದ ..... *from good men or women.*  
 { ಒಳ್ಳೆದರಿನಿಂದ ..... ಒಳ್ಳೆದರಿನಿಂದ ..... }

G. ಒಳ್ಳೆದರು ..... ಒಳ್ಳೆದರು ..... *of good men or women.*  
 { ಒಳ್ಳೆದರು ..... ಒಳ್ಳೆದರು ..... }

L. ಒಳ್ಳೆದರಲ್ಲಿ ..... ಒಳ್ಳೆದರಲ್ಲಿ ..... *in good men or women.*  
 { ಒಳ್ಳೆದರಲ್ಲಿ ..... ಒಳ್ಳೆದರಲ್ಲಿ ..... }

V. { ಒಳ್ಳೆದರಿರು ..... ಒಳ್ಳೆದರಿರು ..... } *good men or women !*  
 { ಒಳ್ಳೆದರಿರು ..... ಒಳ್ಳೆದರಿರು ..... }  
 { ಒಳ್ಳೆದರಿರು ..... ಒಳ್ಳೆದರಿರು ..... }  
 { ಒಳ್ಳೆದರಿರು ..... ಒಳ್ಳೆದರಿರು ..... }  
 { ಒಳ್ಳೆದರಿರು ..... ಒಳ್ಳೆದರಿರು ..... }

EXCEPTION.

When the noun of quality ಒಳ್ಳೆ is rendered masculine or feminine, the final syllable ಒ is changed into ಒ, and it is then inflected as usual.



## EXAMPLE.

## SINGULAR NUMBER.

Modern form.	Ancient form.
N. యాసబసు.....	యాసబం.....a new man.
A. { యాసబస..... యాసబసమ్మ..... }	యాసబసం.....a new man.
I. యాసబనిండు.....	యాసబనిం.....by a new man.
D. { యాసబనిశి..... యాసబని..... }	యాసబంశి.....to a new man.
Ab. యాసబసడిసేయిండు. యాసబసత్రాణిం.....	.....from a new man.
G. యాసబస.....	యాసబస.....of a new man.
L. యాసబసల్లి.....	యాసబసార్యం.....in a new man.
V. { యాసబ.....యాసబ..... యాసబా.....యాసబా..... యాసబని.....యాసబని..... యాసబనిశి.....యాసబనిశి..... }	.....new man !
N. యాసబళు.....	యాసబళం.....a new woman.
A. { యాసబళు..... యాసబళమ్మ..... }	యాసబళం.....a new woman.
I. యాసబళిండు.....	యాసబళిం.....by a new woman.
D. యాసబళిశి.....	యాసబళి.....to a new woman.
Ab. యాసబళుడిసేయిండు. యాసబళుత్రాణిం.....	.....from a new woman.
G. యాసబళు.....	యాసబళు.....of a new woman.
L. యాసబళల్లి.....	యాసబళార్యం.....in a new woman.
V. { యాసబళి.....యాసబళి..... యాసబళిశి.....యాసబళిశి..... }	.....new woman !
PLURAL FOR BOTH MASCULINE AND FEMININE.	
N. యాసబరు.....	యాసబర్.....new men or women.

- A. {  $\begin{matrix} \text{ನಾಸುಬರ} \\ \text{ನಾಸುಬರಸು} \end{matrix} \dots \dots \dots \} \text{ನಾಸುಬರಂ} \dots \dots \dots \text{new men or women.}$
- I. ನಾಸುಬರಿಂದ  $\dots \dots \dots$  ನಾಸುಬರಿಂ  $\dots \dots \dots$  by new men or women.
- D. ನಾಸುಬರಿಗೆ  $\dots \dots \dots$  ನಾಸುಬರಿಗೆ  $\dots \dots \dots$  to new men or women.
- Ab. ನಾಸುಬರದಿಸೆಯಿಂದ  $\dots \dots \dots$  ನಾಸುಬರ ತ್ರೊದಿಂ  $\dots \dots \dots$  from new men or women.
- G. ನಾಸುಬರ  $\dots \dots \dots$  ನಾಸುಬರ  $\dots \dots \dots$  of new men or women.
- L. ನಾಸುಬರಲ್ಲಿ  $\dots \dots \dots$  ನಾಸುಬರಾಲ್  $\dots \dots \dots$  in new men or women.
- V. {  $\begin{matrix} \text{ನಾಸುಬರಿರ} \\ \text{ನಾಸುಬರಿರಾ} \\ \text{ನಾಸುಬರಿ} \\ \text{ನಾಸುಬರಿ} \end{matrix} \dots \dots \dots \} \text{new men or women!}$

Nouns of quality of the neuter gender require, in the instrumental, ablative, genitive, and locative cases, the insertion of ಅರ್ before the affixes of cases; and in the dative, they take the affix ಅಕ್ಕಿ.

When nouns of quality ending in ಡು form their plural, the final syllable ಡು is changed into ಯ, and the affixes ವ್ or ಪುನ್ are placed after it, in order to denote the number; in those ending in ಡು the final syllable ಡು is changed into ಡು, and the affixes ವ್ or ಪುನ್ are added. In the instrumental, ablative, genitive, and locative cases, the insertion of ಅರ್ is required before the affixes of the cases, when the affix ವ್ is chosen for the nominative, and the affix of the dative is ಅಕ್ಕಿ.

EXAMPLES.

SINGULAR NUMBER.

- |    | Modern form.  | Ancient form.                                 |
|----|---|---|
| N. | ಕರಿಡು $\dots \dots \dots$   | ಕರಿಡು $\dots \dots \dots$ a black thing.      |
| A. | { $\begin{matrix} \text{ಕರಿಡ} \\ \text{ಕರಿಡಸು} \end{matrix} \dots \dots \dots \}$ | ಕರಿಡಂ $\dots \dots \dots$ a black thing.      |
| I. | ಕರಿಡರಿಂದ $\dots \dots \dots$  | ಕರಿಡರಿಂ $\dots \dots \dots$ by a black thing. |

- D. ಕರಿದಕ್ಕೆ .....ಕರಿದಕ್ಕೆ .....to a black thing.  
 Ab. ಕರಿದರದಿಸೆಯಿಂದ...ಕರಿದರ ತ್ರಣಿಂ .....from a black thing.  
 G. ಕರಿದರ .....ಕರಿದರ .....of a black thing.  
 L. ಕರಿದರಲ್ಲಿ .....ಕರಿದರಾರ್ಯ್ .....in a black thing.  
 V. { ಕರಿದಿ .....ಕರಿದಿ ..... }  
       { ಕರಿದಿ .....ಕರಿದಿ ..... } black thing!

## PLURAL NUMBER.

- N. ಕರಿಯವು .....ಕರಿಯವು .....black things.  
 A. { ಕರಿಯವ ..... }  
       { ಕರಿಯವಸ್ತು ..... } ಕರಿಯವಂ .....black things.  
 I. ಕರಿಯವರಿಂದ .....ಕರಿಯವರಿಂ .....by black things.  
 D. ಕರಿಯವಕ್ಕೆ .....ಕರಿಯವಕ್ಕೆ .....to black things.  
 Ab. ಕರಿಯವರದಿಸೆಯಿಂದ...ಕರಿಯವರ ತ್ರಣಿಂ .....from black things.  
 G. ಕರಿಯವರ .....ಕರಿಯವರ .....of black things.  
 L. ಕರಿಯವರಲ್ಲಿ .....ಕರಿಯವರಾರ್ಯ್ .....in black things.  
 V. { ಕರಿಯವಿ .....ಕರಿಯವಿ ..... }  
       { ಕರಿಯವಿ .....ಕರಿಯವಿ ..... } black things!

## SINGULAR NUMBER.

- N. ಒಳ್ಳೆದು .....ಒಳ್ಳೆದು .....a good thing.  
       ಓ ಓ  
 A. { ಒಳ್ಳೆತ ..... }  
       { ಒಳ್ಳೆತಸ್ತು ..... } ಒಳ್ಳೆತಂ .....a good thing.  
       ಓ ಓ  
       ಒಳ್ಳೆತರಿಂದ .....ಒಳ್ಳೆತರಿಂ .....by a good thing.  
       ಓ ಓ  
 D. ಒಳ್ಳೆತಕ್ಕೆ .....ಒಳ್ಳೆತಕ್ಕೆ .....to a good thing.  
       ಓ ಓ  
 Ab. ಒಳ್ಳೆತರದಿಸೆಯಿಂದ...ಒಳ್ಳೆತರ ತ್ರಣಿಂ .....from a good thing.  
       ಓ ಓ

G. ಒಳ್ಳೆತರ.....ಒಳ್ಳೆತರ.....of a good thing.

L. ಒಳ್ಳೆತರಲ್ಲಿ.....ಒಳ್ಳೆತರಾರ್ಯ.....in a good thing.

V. { ಒಳ್ಳೆ .....ಒಳ್ಳೆ ..... } good thing!  
 { ಒಳ್ಳೆ .....ಒಳ್ಳೆ ..... }

PLURAL NUMBER.

N. ಒಳ್ಳೆದುಪುನು.....ಒಳ್ಳೆದುಪುನು.....good things.

A. { ಒಳ್ಳೆದುಪುನು ..... } ಒಳ್ಳೆದುಪುನು .....good things.  
 { ಒಳ್ಳೆದುಪುನು .....ಒಳ್ಳೆದುಪುನು ..... }

I. ಒಳ್ಳೆದುಪುನುಂ.....ಒಳ್ಳೆದುಪುನುಂ.....by good things.

D. ಒಳ್ಳೆದುಪುನುನಿ.....ಒಳ್ಳೆದುಪುನುನಿ.....to good things.

Ab. ಒಳ್ಳೆದುಪುನುನುಂ.....ಒಳ್ಳೆದುಪುನುನುಂ.....from good things.

G. ಒಳ್ಳೆದುಪುನು .....ಒಳ್ಳೆದುಪುನು .....of good things. }

L. ಒಳ್ಳೆದುಪುನುಲ್ಲಿ.....ಒಳ್ಳೆದುಪುನುಲ್ಲಿ.....in good things.

V. { ಒಳ್ಳೆದುಪುನುರಿ.....ಒಳ್ಳೆದುಪುನುರಿ..... }  
 { ಒಳ್ಳೆದುಪುನುರಿ .....ಒಳ್ಳೆದುಪುನುರಿ ..... } good things!  
 { ಒಳ್ಳೆದುಪುನುರಿ .....ಒಳ್ಳೆದುಪುನುರಿ ..... }  
 { ಒಳ್ಳೆದುಪುನುರಿ .....ಒಳ್ಳೆದುಪುನುರಿ ..... }

## OF PRONOUNS.

In Carnáṭaca there are eight sorts of pronouns : the personal, the demonstrative, the indeterminate, the numeral, the local, those denoting time and quantity, and the interrogative. There are no relative pronouns whatsoever in the language, a want which at first is apt considerably to embarrass the European Student ; how it is to be supplied, will be shewn when the syntax of the participles is taken into consideration.

## PRONOUNS PERSONAL.

## ನಾ I.

## SINGULAR NUMBER.

Modern form.	Ancient form.
N. ನಾಪು.....	ಉನ್..... I.
A. { ನನ್ನ ..... ನನ್ನಪ್ಪು..... }	ಎನ್ನಂ..... me.
I. ನನ್ನಿಂದ.....	ಎನ್ನಿಂ..... by me.
D. ನನಗೆ.....	ಎನಗೆ..... to me.
Ab. ನನ್ನದಿ ಸೆಯಿಂದ.....	ಎನ್ನ ತೊರಿಂ..... from me.
G. ನನ್ನ.....	ಎನ್ನ..... of me.
L. ನನ್ನಲ್ಲಿ.....	ಎನ್ನಿರ್..... in me.

## PLURAL NUMBER.

N. ನಾಪು.....	ಉಮ್..... we.
A. { ನಮ್ಮ ..... ನಮ್ಮಪ್ಪು..... }	ಎಮ್ಮಂ..... us.
I. ನಮ್ಮಿಂದ.....	ಎಮ್ಮಿಂ..... by us.
D. ನಮಗೆ.....	ಎಮಗೆ..... to us.
Ab. ನಮ್ಮದಿ ಸೆಯಿಂದ.....	ಎಮ್ಮ ತೊರಿಂ..... from us.

G. ನಮ್ಮ .....ಎಮ್ಮ .....of us.

L. ನಮ್ಮಲ್ಲಿ .....ಎಮ್ಮರ್ನ್ .....in us.

ನಿ Thou.

## SINGULAR NUMBER.

N. ನಿಸು .....ನಿನ್ .....thou.

A. {ನಿಸ್ಸ ..... }ನಿಸ್ಸಂ .....thee.

I. ನಿನ್ನಿಂದ .....ನಿನ್ನಿಂ .....by thee.

D. ನಿನಗೆ .....ನಿನಗೆ .....to thee.

Ab. ನಿನ್ನದೆ ಸೆಯಿಂದ .....ನಿನ್ನ ತ್ರೋಂ .....from thee.

G. ನಿನ್ನ .....ನಿನ್ನ .....of thee.

L. ನಿನ್ನಲ್ಲಿ .....ನಿನ್ನರ್ನ್ .....in thee.

## PLURAL NUMBER.

N. ನಿಸು .....ನಿಮ್ .....ye.

A. {ನಿಮ್ಮ ..... }ನಿಮ್ಮಂ .....you.

I. ನಿಮ್ಮಿಂದ .....ನಿಮ್ಮಿಂ .....by you.

D. ನಿಮಗೆ .....ನಿಮಗೆ .....to you.

Ab. ನಿಮ್ಮದೆ ಸೆಯಿಂದ .....ನಿಮ್ಮ ತ್ರೋಂ .....from you.

G. ನಿಮ್ಮ .....ನಿಮ್ಮ .....of you.

L. ನಿಮ್ಮಲ್ಲಿ .....ನಿಮ್ಮರ್ನ್ .....in you.

## PRONOUNS DEMONSTRATIVE.

ಅವ He (remote.)

## SINGULAR NUMBER.

N. ಅವನು .....ಅವಂ .....he.

- A. { అవన ..... } అవనం ..... him.  
 { అవనస్సు ..... }
- I. అవనిండు ..... అవనిం ..... by him.
- D. అవనిని ..... అవనికి ..... to him.
- Ab. అవనడిసియిండు ..... అవనక్షణం ..... from him.
- G. అవన ..... అవన ..... of him.
- L. అవనల్లి ..... అవనాల్స్ ..... in him.

అవళ She (remote.)

SINGULAR NUMBER.

- N. అవళ ..... అవళ్ ..... she.
- A. { అవళ ..... } అవళం ..... her.  
 { అవళస్సు ..... }
- I. అవళిండు ..... అవళిం ..... by her.
- D. అవళిని ..... అవళికి ..... to her.
- Ab. అవళడిసియిండు ..... అవళక్షణం ..... from her.
- G. అవళ ..... అవళ ..... of her.
- L. అవళల్లి ..... అవళాల్స్ ..... in her.

అవరు They (remote.)

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. { అవరు or అవరుళ్లు ..... } అవర్ ..... they.  
 { అవరుదిరు or అవరుదిరుళ్లు .. }
- A. { అవరు ..... } అవరు ..... them.  
 { అవరుస్సు ..... }
- I. అవరిండు ..... అవరిం ..... by them.
- D. అవరిని ..... అవరికి ..... to them.
- Ab. అవరుడిసియిండు ..... అవరుక్షణం ..... from them.

G. ಅವರ.....ಅವರ.....of them.

L. ಅವರಲ್ಲಿ.....ಅವರಾರ್ಯ್.....in them.

ಅಂತ He (remote.)

SINGULAR NUMBER.

N. ಅಂತನು.....ಅಂತಂ.....he.

A. { ಅಂತನು.....  
ಅಂತನನ್ನು..... } ಅಂತನಂ.....him.

I. ಅಂತನಿಂದ.....ಅಂತನಿಂ.....by him.

D. ಅಂತನಿಗೆ.....ಅಂತನಿಗೆ.....to him.

Ab. ಅಂತನದಿ ಸೆಯಿಂದ.....ಅಂತನ ತ್ತನಿಂ.....from him.

G. ಅಂತನ.....ಅಂತನ.....of him.

L. ಅಂತನಲ್ಲಿ.....ಅಂತನಾರ್ಯ್.....in him.

ಅಂತನು They (masculine.)

PLURAL NUMBER.

N. { ಅಂತನು.....  
ಅಂತಂದಿರು.....  
ಅಂತಂದಿರುಗಳು..... } ಅಂತನು.....they.

A. { ಅಂತನು.....  
ಅಂತನನ್ನು..... } ಅಂತನಂ.....them.

I. ಅಂತನಿಂದ.....ಅಂತನಿಂ.....by them.

D. ಅಂತನಿಗೆ.....ಅಂತನಿಗೆ.....to them.

Ab. ಅಂತನದಿ ಸೆಯಿಂದ.....ಅಂತನ ತ್ತನಿಂ.....from them.

G. ಅಂತನು.....ಅಂತನು.....of them.

L. ಅಂತನಲ್ಲಿ.....ಅಂತನಾರ್ಯ್.....in them.

ಅಂತಿ She (remote.)

SINGULAR NUMBER.

N. ಅಂತಿಯು.....ಅಂತಿ.....she.



- A. {  $\left. \begin{array}{l} \text{ఊశియ} \\ \text{ఊశియస్సు} \end{array} \right\} \text{ఊశియం} \dots\dots\dots \text{her.}$
- I. ఊశియం ద.....ఊశియం.....by her.
- D. ఊశిగి.....ఊశిగి.....to her.
- Ab. ఊశియదెసేయింద...ఊశియత్రగిం.....from her.
- G. ఊశియ.....ఊశియ.....of her.
- L. ఊశియల్లి.....ఊశియ్యోన్.....in her.

ఊశియరు They (feminine.)

PLURAL NUMBER.

- N. {  $\left. \begin{array}{l} \text{ఊశియరు} \\ \text{ఊశిగళు} \\ \text{ఊశియందిరు} \\ \text{ఊశియందిరుగళు} \end{array} \right\} \text{ఊశియర్} \dots\dots\dots \text{they.}$
- A. {  $\left. \begin{array}{l} \text{ఊశియరు} \\ \text{ఊశియరుస్సు} \end{array} \right\} \text{ఊశియరు} \dots\dots\dots \text{them.}$
- I. ఊశియరుం ద.....ఊశియరుం.....by them.
- D. ఊశియరుగి.....ఊశియర్గి.....to them.
- Ab. ఊశియరుదెసేయింద...ఊశియరుత్రగిం...from them.
- G. ఊశియరు.....ఊశియరు.....of them.
- L. ఊశియరుల్లి.....ఊశియర్యోన్.....in them.

అదు It (remote.)

SINGULAR NUMBER.

- N. అదు.....అదు.....it.
- A. {  $\left. \begin{array}{l} \text{అదు} \\ \text{అదుస్సు} \end{array} \right\} \text{అదు} \dots\dots\dots \text{it.}$
- I. అదుం ద.....అదుం.....by it.
- D. అదుకి.....అదుకి.....to it.

Ab. ಅದರದಿಸೆಯಿಂದ.....ಅದರ ತ್ರಣಿಂ.....from it.

G. ಅದರ.....ಅದರ.....of it.

L. ಅದರಲ್ಲಿ.....ಅದರಾರ್ಯ್.....in it.

ಅವು They (neuter remote.)

PLURAL NUMBER.

N. ಅವು or ಅವುಗಳ್.....ಅವು.....they.

A. { ಅವುಗಳ್..... } ಅವಂ .....them.  
 { ಅವುಗಳ್ಳು..... }

I. ಅವುಗಳಿಂದ.....ಅವರಿಂ.....by them.

D. ಅವುಗಳಿಗೆ.....ಅವಕ್ಕೆ.....to them.

Ab. ಅವುಗಳದಿಸೆಯಿಂದ.....ಅವರ ತ್ರಣಿಂ .....from them.

G. ಅವುಗಳ್.....ಅವರ.....of them.

L. ಅವುಗಳಲ್ಲಿ.....ಅವರಾರ್ಯ್.....in them.

ಇವು He (proximate.)

SINGULAR NUMBER.

N. ಇವನು.....ಇವಂ.....he.

A. { ಇವನು..... } ಇವನು.....him.  
 { ಇವನುಳ್ಳು..... }

I. ಇವನಿಂದ.....ಇವನಿಂ.....by him.

D. ಇವನಿಗೆ.....ಇವನಿಗೆ.....to him.

Ab. ಇವನದಿಸೆಯಿಂದ.....ಇವನ ತ್ರಣಿಂ.....from him.

G. ಇವನು.....ಇವನು.....of him.

L. ಇವನಲ್ಲಿ.....ಇವನಾರ್ಯ್.....in him.

ಇವಳು She (proximate.)

SINGULAR NUMBER.

N. ಇವಳು.....ಇವಳ್.....she.

A. { ಇವಳು..... } ಇವಳು.....her.  
 { ಇವಳುಳ್ಳು..... }

- I. ಇವಳಿಂದ.....ಇವಳಿಂದ.....by her.  
 D. ಇವಳಿಗೆ.....ಇವಳಿಗೆ.....to her.  
 Ab. ಇವಳಿಂದಿನ್ನಿಂದ.....ಇವಳಿಂದಿನ್ನಿಂದ.....from her.  
 G. ಇವಳು.....ಇವಳು.....of her.  
 L. ಇವಳಲ್ಲಿ.....ಇವಳಲ್ಲಿ.....in her.

ಇವರು They (proximate.)

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. { ಇವರು or ಇವರುಗಳು..... } ಇವರು.....they.  
 { ಇವರವರು, ಇವರವರುಗಳು..... }  
 A. { ಇವರು..... } ಇವರ.....them.  
 { ಇವರವರು..... }  
 I. ಇವರಿಂದ.....ಇವರಿಂದ.....by them.  
 D. ಇವರಿಗೆ.....ಇವರಿಗೆ.....to them.  
 Ab. ಇವರಿಂದಿನ್ನಿಂದ.....ಇವರಿಂದಿನ್ನಿಂದ.....from them.  
 G. ಇವರು.....ಇವರು.....of them.  
 L. ಇವರಲ್ಲಿ.....ಇವರಲ್ಲಿ.....in them.

ಈತ He (proximate.)

SINGULAR NUMBER.

- N. ಈತ.....ಈತ.....he.  
 A. { ಈತನ..... } ಈತನ.....him.  
 { ಈತನವು..... }  
 I. ಈತನಿಂದ.....ಈತನಿಂದ.....by him.  
 D. ಈತನಿಗೆ.....ಈತನಿಗೆ.....to him.  
 Ab. ಈತನಿಂದಿನ್ನಿಂದ.....ಈತನಿಂದಿನ್ನಿಂದ.....from him.  
 G. ಈತನ.....ಈತನ.....of him.  
 L. ಈತನಲ್ಲಿ.....ಈತನಲ್ಲಿ.....in him.

## ಈತರಳು They (masculine.)

PLURAL NUMBER.

N. { ಈತರಳು.....  
 ಈತಂದಿರು.....  
 ಈತಂದಿರುಗಳು..... } ಈತರಳು.....they.

A. { ಈತರಳು.....  
 ಈತರಳನ್ನ..... } ಈತರಳು.....them.

I. ಈತರಳಿಂದ.....ಈತರಳಿಂ.....by them.

D. ಈತರಳಿಗೆ.....ಈತರಳಿಗೆ.....to them.

Ab. ಈತರಳದಿಸಿಯಿಂದ.....ಈತರಳದಿ.....from them.

G. ಈತರಳು.....ಈತರಳು.....of them.

L. ಈತರಳಲ್ಲಿ.....ಈತರಳಲ್ಲಿ.....in them.

## ಈಕೆ She (proximate.)

SINGULAR NUMBER.

N. ಈಕೆ ಯು.....ಈಕೆ.....she.

A. { ಈಕೆಯ.....  
 ಈಕೆಯನ್ನು..... } ಈಕೆಯ.....her.

I. ಈಕೆಯಿಂದ.....ಈಕೆಯಿಂದ.....by her.

D. ಈಕೆಗೆ.....ಈಕೆಗೆ.....to her.

Ab. ಈಕೆಯದಿಸಿಯಿಂದ.....ಈಕೆಯದಿ.....from her.

G. ಈಕೆಯ.....ಈಕೆಯ.....of her.

L. ಈಕೆಯಲ್ಲಿ.....ಈಕೆಯಲ್ಲಿ.....in her.

ఈశియరు *They (feminine.)*

PLURAL NUMBER.

N. { ఈశియరు.....  
ఈశిగళు.....  
ఈశియందిరు.....  
ఈశియందిరుగళు.. } ఈశియర్.....they.

A. { ఈశియరు.....  
ఈశియరున్న..... } ఈశియరం.....them.

I. ఈశియరింద.....ఈశియరిం.....by them.

D. ఈశియరిగి.....ఈశియర్గి.....to them.

Ab. ఈశియరదీసియింద.....ఈశియరత్రోరిం.....from them.

G. ఈశియర.....ఈశియర.....of them.

L. ఈశియరల్లి.....ఈశియర్యాల్.....in them.

ఇదు *It (proximate.)*

SINGULAR NUMBER.

N. ఇదు.....ఇదు.....it.

A. { ఇదు.....  
ఇదున్న..... } ఇదం.....it.

I. ఇదరింద.....ఇదరిం.....by it.

D. ఇదక్కి.....ఇదక్కి.....to it.

Ab. ఇదరదీసియింద.....ఇదరత్రోరిం.....from it.

G. ఇదర.....ఇదర.....of it.

L. ఇదరల్లి.....ఇదర్యాల్.....in it.

ఇవ్వు *They (neuter proximate.)*

PLURAL NUMBER.

N. { ఇవ్వు.....  
ఇవ్వుగళు..... } ఇవ్వు.....they.

- A. ಇವುಗಳಿಂದ ಇವುಗಳನ್ನು ಮಾಡು ..... *them*.  
 I. ಇವುಗಳಿಂದ ..... *by them*.  
 D. ಇವುಗಳಿಗೆ ..... *to them*.  
 Ab. ಇವುಗಳಿಂದ ..... *from them*.  
 G. ಇವುಗಳ ..... *of them*.  
 L. ಇವುಗಳಲ್ಲಿ ..... *in them*.

తాను *He, she, or it.*

**SINGULAR NUMBER.**

- N. తాను.....తాన్.....he.  
A. { తన్ను..... } తన్ను.....him.  
{ తన్నును..... }  
I. తన్నిం ద.....తన్నుం.....by him.  
D. తననీ.....తననీ.....to him.  
Ab. తన్నుదీసేయింద.....తన్నుత్తరణిం.....from him.  
G. తన్ను.....తన్ను.....of him.  
L. తన్నుని.....తన్నున్.....in him.

తావు *They.*

**PLURAL NUMBER.**

- N. తావు.....తామ్..... *they*.
- A. { తమ్మ ..... } తమ్మం..... *them*.  
       { తమ్మమ్మ ..... }
- I. తమ్మంద.....తమ్మం..... *by them*.
- D. తమశి.....తమశి..... *to them*.
- Ab. తమ్మచిసేయింద... ..తమ్మత్రగిరిం ..... *from them*.

- G. తమ్మ.....తమ్మ.....of them.  
 L. తమ్మల్లి.....తమ్మియ్యన్.....in them.

## PRONOUNS INDETERMINATE.

విర Other.

## SINGULAR NUMBER.

- N. విరసు.....పిరం.....another man.  
 A. { విరన..... } పిరనం.....another man.  
       { విరనమ్మ..... }  
 I. విరనింద.....పిరనిం.....by another man.  
 D. విరనిశి.....పిరనిశి.....to another man.  
 Ab. విరనదిసియింద.....పిరనత్రగరిం.....from another man.  
 G. విరన.....పిరన.....of another man.  
 L. విరనల్లి.....పిరనయ్యన్.....in another man.

విరళు Another woman.

## SINGULAR NUMBER.

- N. విరళు.....పిరళు.....another woman.  
 A. { విరళు..... } పిరళం.....another woman.  
       { విరళమ్మ..... }  
 I. విరళింద.....పిరళిం.....by another woman.  
 D. విరళిశి.....పిరళిశి.....to another woman.  
 Ab. విరళదిసియింద.....పిరళత్రగరిం.....from another woman.  
 G. విరళు.....పిరళు.....of another woman.  
 L. విరళల్లి.....పిరళయ్యన్.....in another woman.

## ಯಿರರು Others.

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. ಯಿರರು ..... ಪಿರರ್ ..... others.
- A. {ಯಿರರ ..... } ಪಿರರಂ ..... others.  
 {ಯಿರರಮ್ಮ ..... }
- I. ಯಿರರಿಂದ ..... ಪಿರರಿಂ ..... by others.
- D. ಯಿರರಿಗೆ ..... ಪಿರರಿಗೆ ..... to others.
- Ab. ಯಿರರದಿಸೆಯಿಂದ ..... ಪಿರರ ತ್ರೂರಿಂ ..... from others.
- G. ಯಿರರ ..... ಪಿರರ ..... of others.
- L. ಯಿರರಲ್ಲಿ ..... ಪಿರರಲ್ಲಿ ..... in others.

## ಯಿರತು Another thing.

SINGULAR NUMBER.

- N. ಯಿರತು ..... ಪಿರತು or ಪಿರತು ..... another thing
- A. {ಯಿರತ ..... } ಪಿರತಂ ..... another thing.  
 {ಯಿರತಮ್ಮ ..... }
- I. ಯಿರತರಿಂದ ..... ಪಿರತರಿಂ ..... by another thing.
- D. ಯಿರತಕ್ಕೆ ..... ಪಿರತಕ್ಕೆ ..... to another thing.
- Ab. ಯಿರತರದಿಸೆಯಿಂದ ..... ಪಿರತರ ತ್ರೂರಿಂ ..... from another thing.
- G. ಯಿರತರ ..... ಪಿರತರ ..... of another thing.
- L. ಯಿರತರಲ್ಲಿ ..... ಪಿರತರಲ್ಲಿ ..... in another thing.

## ಯಿರವು Other things.

PLURAL NUMBER.

- N. ಯಿರವು or ಯಿರವುಗಳ. ಪಿರವು ..... other things.
- A. {ಯಿರವ ..... } ಪಿರವಂ ..... other things.  
 {ಯಿರವಮ್ಮ ..... }
- I. ಯಿರವರಿಂದ ..... ಪಿರರಿಂ ..... by other things.



- D. దిరవశ్చి.....దిరవశ్చి..... to other things.  
 Ab. దిరవర దే సేయింద..దిరవర ప్రాచీం.... from other things.  
 G. దిరవర.....దిరవర.....of other things.  
 L. దిరవరల్లి.....దిరవర్యాన్..... in other things.

శిలవరు Some persons.

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. శిలవరు..... శిలవర్ or శిలవర్ ..some persons.  
 A. { శిలవర..... } శిలవరం .....some persons.  
 I. శిలవరింద.... శిలవరిం.....by some persons.  
 D. శిలవరిని .. శిలవర్ణి.....to some persons.  
 Ab. శిలవర దే సేయింద..శిలవర ప్రాచీం.... from some persons.  
 G. శిలవర.....శిలవర.....of some persons.  
 L. శిలవరల్లి.....శిలవర్యాన్.....in some persons.

శిలవు Some things.

PLURAL NUMBER.

- N. శిలవు or శిలవుగళు....శిలవు.....some things.  
 A. { శిలవుగళు..... } శిలవం .....some things.  
 I. శిలవుగళం.....శిలవరిం.....by some things.  
 D. శిలవుగళిని.....శిలవర్ణి.....to some things.  
 Ab. శిలవుగళ దే సేయింద..శిలవర ప్రాచీం.... from some things.  
 G. శిలవుగళ.....శిలవర.....of some things.  
 L. శిలవుగళల్లి.....శిలవర్యాన్.....in some things.

ಚಲವರು *Several persons.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. ಚಲವರು.....ವಲಬರ್ or ವಲಂಬರ್ *several persons.*
- A. { ಚಲವರ ..... } ಪಲಬರಂ.....*several persons.*  
 { ಚಲವರಸ್ತು..... }
- I. ಚಲವರಿಂದ.....ವಲಬರಿಂ ..... *by several persons.*
- D. ಚಲವರಿಗೆ .....ವಲಬಕ್ಕೆ.....*to several persons.*
- Ab. ಚಲವರದಿನ್ನೆಯಿಂದ.....ಪಲಬರ ಪ್ರಾಣಿಂ.....*from several persons.*
- G. ಚಲವರ.....ಪಲಬರ.....*of several persons.*
- L. ಚಲವರಲ್ಲಿ.....ಪಲಬರಾರ್ಯ್.....*in several persons.*

ಚಲವು *Several things.*

PLURAL NUMBER.

- N. ಚಲವು or ಚಲವುಗಳ್ಳು. ವಲವು.....*several things.*
- A. { ಚಲವುಗಳ್ಳು..... } ಪಲವಂ.....*several things.*  
 { ಚಲವುಗಳ್ಳುಸ್ತು..... }
- I. ಚಲವುಗಳಿಂದ.....ಪಲವರಿಂ.....*by several things.*
- D. ಚಲವುಗಳಿಗೆ.....ಪಲವಕ್ಕೆ.....*to several things.*
- Ab. ಚಲವುಗಳ್ಳದಿನ್ನೆಯಿಂದ.....ಪಲವರ ಪ್ರಾಣಿಂ.....*from several things.*
- G. ಚಲವುಗಳ್ಳು.....ವಲವರ.....*of several things.*
- L. ಚಲವುಗಳ್ಳಲ್ಲಿ.....ಪಲವರಾರ್ಯ್.....*in several things.*

ಎಲ್ಲ *All.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. ಎಲ್ಲರು.....ಎಲ್ಲರ್.....*all persons.*
- A. { ಎಲ್ಲರ ..... } ಎಲ್ಲರಂ.....*all persons.*  
 { ಎಲ್ಲರಸ್ತು..... }

- I. ఎల్లరింద.....ఎల్లరిం.....by all persons.  
 D. ఎల్లరిశి.....ఎల్లరిశి.....to all persons.  
 Ab. ఎల్లరదేశియింద.....ఎల్లర త్రోడిం.....from all persons.  
 G. ఎల్లర.....ఎల్లర.....of all persons.  
 L. ఎల్లరల్లి.....ఎల్లరల్లి.....in all persons.  
 ఎల్లవ All things.

## PLURAL NUMBER.

- N. ఎల్లవ or ఎల్లవగళు.....ఎల్లవ.....all things.  
 A. {ఎల్లవగళు.....}  
       {ఎల్లవగళున్న.....} ఎల్లవం.....all things.  
 I. ఎల్లవగళుంద.....ఎల్లవరిం.....by all things.  
 D. ఎల్లవగళుశి.....ఎల్లవరిశి.....to all things.  
 Ab. ఎల్లవగళు దేశియింద.....ఎల్ల వర త్రోడిం.....from all things.  
 G. ఎల్లవగళు.....ఎల్లవర.....of all things.  
 L. ఎల్లవగళు ల్లి.....ఎల్లవరల్లి.....in all things.

## NUMERAL PRONOUNS.

ఒబ్బను One man.

- N. ఒబ్బను.....ఒబ్బను.....one man.  
 A. {ఒబ్బను.....}  
       {ఒబ్బనున్న.....} ఒబ్బను.....one man.  
 I. ఒబ్బనింద.....ఒబ్బనిం.....by one man.  
 D. ఒబ్బనిశి.....ఒబ్బనిశి.....to one man.  
 Ab. ఒబ్బనదేశియింద.....ఒబ్బన త్రోడిం.....from one man.  
 G. ఒబ్బను.....ఒబ్బను.....of one man.

L. ಒಬ್ಬನಲ್ಲಿ.....ಓರ್ವನಾರ್ಯ್.....in one man.

ಒಬ್ಬಳು One woman.

N. ಒಬ್ಬಳು.....ಓರ್ವಳು.....one woman.

A. {ಒಬ್ಬಳು.....  
ಒಬ್ಬಳಮ್ಮ.....} ಓರ್ವಳಂ .....one woman!

I. ಒಬ್ಬಳಿಂದ.....ಓರ್ವಳಿಂ.....by one woman.

D. ಒಬ್ಬಳಿಗೆ.....ಓರ್ವಳಿಗೆ.....to one woman.

Ab. ಒಬ್ಬಳದೇನೆಯಿಂದ.....ಓರ್ವಳದ್ದೇನೆಯಿಂದ.....from one woman.

G. ಒಬ್ಬಳು.....ಓರ್ವಳು.....of one woman.

L. ಒಬ್ಬಳಲ್ಲಿ.....ಓರ್ವಳಾರ್ಯ್.....in one woman.

ಒಂದು One thing.

N. ಒಂದು.....ಒಂದು.....one thing.

A. {ಒಂದು.....  
ಒಂದಮ್ಮ.....} ಒಂದಂ.....one thing.

I. ಒಂದರಿಂದ.....ಒಂದರಿಂ.....by one thing.

D. ಒಂದಕ್ಕೆ.....ಒಂದಕ್ಕಿ.....to one thing.

Ab. ಒಂದರದೇನೆಯಿಂದ.....ಒಂದರದ್ದೇನೆಯಿಂದ.....from one thing.

G. ಒಂದರ.....ಒಂದರ.....of one thing.

L. ಒಂದರಲ್ಲಿ.....ಒಂದರಾರ್ಯ್.....in one thing.

ಇಬ್ಬರು Two persons.

N. ಇಬ್ಬರು.....ಇಬ್ಬರ್.....two persons.

A. {ಇಬ್ಬರು.....  
ಇಬ್ಬರಮ್ಮ.....} ಇಬ್ಬರಂ .....two persons.

- I. ఇబ్బరింద.....ఇర్పరిం.....by two persons.  
 D. ఇబ్బరిని.....ఇర్పికి.....to two persons.  
 Ab. ఇబ్బర దేసియింద.....ఇర్పర త్రగిం.....from two persons.  
 G. ఇబ్బర.....ఇర్పర.....of two persons.  
 L. ఇబ్బరల్లి.....ఇర్పర్యాన్.....in two persons.

ఎరడు Two things.

- N. ఎరడు.....ఎరడు.....two things.  
 A. { ఎరడు..... } ఎరడు.....two things.  
 I. ఎరడురింద.....ఎరడురిం.....by two things.  
 D. ఎరడుకి.....ఎరడుకి.....to two things.  
 Ab. ఎరడురదేసియింద.....ఎరడుర త్రగిం.....from two things.  
 G. ఎరడుర.....ఎరడుర.....of two things.  
 L. ఎరడురల్లి.....ఎరడుర్యాన్.....in two things.

మూవరు Three persons.

- N. మూవరు.....మూవర్.....three persons.  
 A. { మూవరు..... } మూవరు.....three persons.  
 I. మూవరింద.....మూవరిం.....by three persons.  
 D. మూవరిని.....మూవరికి.....to three persons.  
 Ab. మూవరదేసియింద.....మూవర త్రగిం.....from three persons.  
 G. మూవర.....మూవర.....of three persons.  
 L. మూవరల్లి.....మూవర్యాన్.....in three persons.

ಮೂರು *Three things.*

- N. ಮೂರು.....ಮೂರು.....*three things.*
- A. { ಮೂರು.....  
ಮೂರು..... } ಮೂರು.....*three things.*
- I. ಮೂರುಂದ.....ಮೂರುರಿಂದ.....*by three things.*
- D. ಮೂರುಕ್ಕಿ.....ಮೂರುಕ್ಕಿಗೆ.....*to three things.*
- Ab. ಮೂರುರದೆ ಸೆಯಿಂದ.....ಮೂರುರತ್ತೊಂದಿಂ.....*from three things.*
- G. ಮೂರುರ.....ಮೂರುರ..... *of three things.*
- L. ಮೂರುರಲ್ಲಿ.....ಮೂರುರರ್ಥ್ಯ.....*in three things.*

In the same manner are inflected ನಾಲ್ವರು *four persons*, ನಾಲ್ಕು *four things*, ಐವರು *five persons*, ಐದು *five things*, ಆರು *six persons*, ಆರು *six things*, ಏಳು *seven persons*, ಏಳು *seven things*, ಎಂಟು *eight persons*, ಎಂಟು *eight things*, ಒಂಬತ್ತು *nine persons*, ಒಂಪತ್ತು *nine things*, ಹದಿನಾರು *ten persons*, ಹದಿನಾರು *ten things*, ಮೂವತ್ತು *one hundred persons*, and ಮೂರು *one hundred things*; which are, however, like all numbers, except the three first, ranked by Native Grammarians as nouns.

## LOCAL PRONOUNS.

ಅಲ್ಲಿ *That side.*

- N. ಅಲ್ಲಿ or ಅಲ್ಲಿ.....ಅಲ್ಲಿ.....*that side.*
- A. { ಅಲ್ಲಿ.....  
ಅಲ್ಲಿ..... } ಅಲ್ಲಿ.....*that side.*
- I. ಅಲ್ಲಿಂದ.....ಅಲ್ಲಿಂದಿಂ.....*by that side.*
- D. ಅಲ್ಲಿಗೆ.....ಅಲ್ಲಿಗೆ..... *to that side.*

- Ab. అత్తలదేసేయింద.....అత్తగూ.....from that side.  
 G. అత్తల.....అత్తగూ.....of that side,  
 L. అత్తలల్లి.....అత్తల్.....in that side.

In the same manner is inflected ఇత్త, signifying *this side*.

దొరగ The outside.

- N. దొరగ.....దొరగ or దొరగి... the outside.  
 A. దొరగప్ప.....దొరగం or దొరగి...the outside.  
 I. దొరగనింద.....దొరగనిం .....by the outside.  
 D. దొరగికి or దొరగి...దొరగికి .....to the outside.  
 Ab. దొరగినదేసేయింద.....దొరగినింద.....from the outside.  
 G. దొరగిన.....దొరగిని .....of the outside.  
 L. దొరగినల్లి or దొరగిని.....దొరగినిల్లి or దొరగిని.....in the outside.

In the same manner are inflected నడుపు the middle side, ఒళ్ళు the inside, కిళ్ళు the under side, మేళు the upper side, ముందు the front side, and చిందు the hinder side.

అల్లి That place.

- N. అల్లి.....అల్లి.....that place.  
 A. అల్లి.....అల్లి.....that place.  
 I. అల్లింద.....అల్లిం .....by that place.  
 D. అల్లికి .....అల్లికి .....to that place.  
 Ab. అల్లియదేసేయింద.....అల్లియనింద.....from that place.  
 G. అల్లియ.....అల్లియ.....of that place.  
 L. అల్లి.....అల్లి.....in that place.

## ಇಲ್ಲಿ This place.

- N. ಇಲ್ಲಿ .....ಇಲ್ಲಿ .....this place.  
 A. ಇಲ್ಲಿ .....ಇಲ್ಲಿ .....this place.  
 I. ಇಲ್ಲಿಂದ .....ಇಲ್ಲಿಂ .....by this place.  
 D. ಇಲ್ಲಿಗೆ .....ಇಲ್ಲಿಗೆ .....to this place.  
 Ab. ಇಲ್ಲಿಯದಿಸೆಯಿಂದ .....ಇಲ್ಲಿಯತ್ತಲಿಂದ .....from this place.  
 G. ಇಲ್ಲಿಯ .....ಇಲ್ಲಿಯ .....of this place.  
 L. ಇಲ್ಲಿ .....ಇಲ್ಲಿ .....in this place.

## PRONOUNS OF TIME.

## ಅಂದು That day.

- N. ಅಂದು .....ಅಂದು .....that day.  
 A. ಅಂದು .....ಅಂದು .....that day.  
 I. ಅಂದಿನಿಂದ .....ಅಂದಿನಿಂದ .....by that day.  
 D. ಅಂದಿಗೆ .....ಅಂದಿಗೆ .....to that day.  
 Ab. ಅಂದಿನದಿಸೆಯಿಂದ .....ಅಂದಿನತ್ತಲಿಂದ .....from that day.  
 G. ಅಂದಿನ .....ಅಂದಿನ .....of that day.  
 L. ಅಂದು .....ಅಂದು .....in that day.

## ಇಂದು This day.

- N. ಇಂದು .....ಇಂದು .....this day.  
 A. ಇಂದು .....ಇಂದು .....this day.  
 I. ಇಂದಿನಿಂದ .....ಇಂದಿನಿಂದ .....by this day.  
 D. ಇಂದಿಗೆ .....ಇಂದಿಗೆ .....to this day.  
 Ab. ಇಂದಿನದಿಸೆಯಿಂದ .....ಇಂದಿನತ್ತಲಿಂದ .....from this day.  
 G. ಇಂದಿನ .....ಇಂದಿನ .....of this day.  
 L. ಇಂದು .....ಇಂದು .....in this day.



## PRONOUNS OF QUANTITY.

అష్టరు So many persons (remote.)

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. అష్టరు.....అనిబర్.....so many persons.

A. { అష్టర.....  
అష్టరస్సు..... } అనిబరం.....so many persons.

I. అష్టరింద.....అనిబరిం.....by so many persons.

D. అష్టరికి.....అనిబర్కి.....to so many persons.

Ab. అష్టరదెసేయింద.....అనిబర ప్రగతిం.....from so many persons.

G. అష్టర.....అనిబర.....of so many persons.

L. అష్టరల్లి.....అనిబర్యాల్.....in so many persons.

అష్ట So much (remote.)

N. అష్ట.....అనిశు.....so much.

A. అష్టస్సు.....అనిశం.....so much.

I. అష్టరింద.....అనిశరిం.....by so much.

D. అష్టర్కి.....అనిశర్కి.....to so much.

Ab. అష్టరదెసేయింద.....అనిశ ర ప్రగతిం.....from so much.

G. అష్టర.....అనిశర.....of so much.

L. అష్టరల్లి.....అనిశర్యాల్.....in so much.

ఇష్టరు So many persons (proximate.)

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ఇష్టరు.....ఇనిబర్.....so many persons.

A. { ఇష్టర.....  
ఇష్టరస్సు..... } ఇనిబరం.....so many persons.

- I. ఇష్టరింద.....ఇనిబరిం.....by so many persons.  
 D. ఇష్టరిని.....ఇనిబరికి.....to so many persons.  
 Ab. ఇష్టరది సేయింద.....ఇనిబర త్రగిరిం.....from so many persons.  
 G. ఇష్టర.....ఇనిబర.....of so many persons.  
 L. ఇష్టరల్లి.....ఇనిబర్యాల్.....in so many persons.

ఇష్ట So much (proximate.)

- N. ఇష్ట .....ఇనితు .....so much.  
 A. ఇష్టన్న .....ఇనితం .....so much.  
 I. ఇష్టరింద.....ఇనితరిం.....by so much.  
 D. ఇష్టకి.....ఇనితకి .....to so much.  
 Ab. ఇష్టరది సేయింద.....ఇని త ర త్రగిరిం.....from so much.  
 G. ఇష్టర.....ఇనితర .....of so much.  
 L. ఇష్టరల్లి.....ఇనితర్యాల్.....in so much.

#### INTERROGATIVE PRONOUNS.

యావను Who? (masculine.)

##### SINGULAR NUMBER.

- N. యావను or యావ్యాను. యావం or యావ్యాన్ who?  
 A. { యావన ..... } యావనం.....whom?  
       { యావనన్న ..... }  
 I. యావనింద.....యావనిం.....by whom?  
 D. యావనిని.....యావనికి .....to whom?  
 Ab. యావనది సేయింద.. యావన త్రగిరిం.....from whom?  
 G. యావన.....యావన.....of whom?  
 L. యావనల్లి.....యావనర్యాల్.....in whom?

యూవళు Who? (feminine.)

- N. యూవళు.....యూవళ్.....who?
- A. { యూవళ్.....  
యూవళ్లు..... } యూవళం.....whom?
- I. యూవళింద.....యూవళిం.....by whom?
- D. యూవళికి.....యూవళికి.....to whom?
- Ab. యూవళిడిసేయింద...యూవళి త్రోచిం .....from whom?
- G. యూవళ.....యూవళ.....of whom?
- L. యూవళల్లి.....యూవళ్యల్.....in whom?

యూవరు Who?

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. { యూవరు.....యూవర్.....  
యూరు.....యూర్..... } who?
- A. { యూవరు.....  
యూవరులు.....  
యూరు.....  
యూరులు..... } యూవరం.....whom?
- I. { యూవరింద...యూవరిం.....  
యూరింద.....యూరిం..... } by whom?
- D. { యూవరికి.....యూవర్కి.....  
యూరికి.....యూర్కి..... } to whom?
- Ab. { యూవరుడిసేయింద...యూవరు త్రోచిం.....  
యూరుడిసేయింద...యూరు త్రోచిం..... } from whom?

G. {ಯಾವರ.....ಯಾವರ.....} of whom?  
 {ಯಾರ.....ಯಾರ.....}

L. {ಯಾವರಲ್ಲಿ.....ಯಾವರಾರ್ಯ್.....} in whom?  
 {ಯಾರಲ್ಲಿ.....ಯಾರಾರ್ಯ್.....}

ಯಾವದು Which? (neuter.)

SINGULAR NUMBER.

N. ಯಾವದು.....ಯಾವದು.....which?

A. {ಯಾವದ.....} ಯಾವದಂ ..... which?  
 {ಯಾವದನ್ನು.....}

I. ಯಾವದರಿಂದ.....ಯಾವದರಿಂದ.....by which?

D. ಯಾವದಕ್ಕೆ.....ಯಾವದಕ್ಕೆ.....to which?

Ab. ಯಾವದರದಿಸಿಯಿಂದಯಾವದರ ತೊಲಿಂ.....from which?

G. ಯಾವದರ.....ಯಾವದರ.....of which?

L. ಯಾವದರಲ್ಲಿ.....ಯಾವದರಾರ್ಯ್.....in which?

ಯಾವವು Which?

PLURAL NUMBER.

N. ಯಾವವು or ಯಾವವುಗಳ್ಳುಯಾವವು.....which?

A. {ಯಾವವುಗಳ್ಳನ್ನು.....} ಯಾವವಂ ..... which?  
 {ಯಾವವುಗಳ್ಳು.....}

I. ಯಾವವುಗಳ್ಳಿಂದ.....ಯಾವವರಿಂದ.....by which?

D. ಯಾವವುಗಳ್ಳಿಗೆ.....ಯಾವವಕ್ಕೆ.....to which?

Ab. ಯಾವವುಗಳ್ಳದಿಸಿಯಿಂದಯಾವವರ ತೊಲಿಂ.....from which?

G. ಯಾವವುಗಳ್ಳು.....ಯಾವವರ.....of which?

L. యూవను నల్లల్లి.....యూవవర్యార్థ్..... *in which?*

ఏను *What?*

N. ఏను.....ఏన్.....*what?*

A. ఏనస్కు.....ఏనం.....*what?*

I. ఏతెరింద.....ఏతెరిం.....*by what?*

D. ఏత్తశి or ఏశి.....ఏతశ్చి or ఏశి.....*to what?*

Ab. ఏతరచిసేయింద.....ఏతరత్తనం.....*from what?*

G. ఏతర.....ఏతర.....*of what?*

L. ఏతరల్లి.....ఏతర్యార్థ్.....*in what?*

ఎత్తలు *Which side?*

N. ఎత్తలు.....ఎత్త or ఎత్తల్.....*which side?*

A. { ఎత్తలు..... } ఎత్త or ఎత్తల్.....*which side?*  
ఎత్తలస్కు.....

I. ఎత్తలింద.....ఎత్తనం.....*by which side?*

D. ఎత్తలిశి.....ఎత్తస్థి.....*to which side?*

Ab. ఎత్తలచిసేయింద.....ఎత్తనత్తనం.....*from which side?*

G. ఎత్తల.....ఎత్తన.....*of which side?*

L. ఎత్తలల్లి.....ఎత్త or ఎత్తల్.....*in which side?*

ఎల్లి *Which place?*

N. ఎల్లి.....ఎల్లి.....*which place?*

A. ఎల్లి.....ఎల్లి.....*which place?*

- I. ಎಲ್ಲಿಂದ.....ಎಲ್ಲಿ.....by which place ?  
 D. ಎಲ್ಲಿಗೆ.....ಎಲ್ಲಿಗೆ.....to which place ?  
 Ab. ಎಲ್ಲಿಯದಿ ಸೆಯಿಂದ.....ಎಲ್ಲಿಯ ಶ್ರೇಣಿ.....from which place ?  
 G. ಎಲ್ಲಿಯ.....ಎಲ್ಲಿಯ.....of which place ?  
 L. ಎಲ್ಲಿ.....ಎಲ್ಲಿ.....in which place ?

ಎಂದು Which day ?

- N. ಎಂದು.....ಎಂದು.....which day ?  
 A. ಎಂದು.....ಎಂದು.....which day ?  
 I. ಎಂದಿನಿಂದ.....ಎಂದಿನಿಂದ.....by which day ?  
 D. ಎಂದಿಗೆ.....ಎಂದಿಗೆ.....to which day ?  
 Ab. ಎಂದಿನದಿ ಸೆಯಿಂದ.....ಎಂದಿನ ಶ್ರೇಣಿ.....from which day ?  
 G. ಎಂದಿನ.....ಎಂದಿನ.....of which day ?  
 L. ಎಂದು.....ಎಂದು.....in which day ?

ಎಷ್ಟರು How many persons ?

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. ಎಷ್ಟರು.....ಎನಬರ್.....how many persons ?  
 A. { ಎಷ್ಟರ.....  
 ಎಷ್ಟರ ಸ್ವ..... } ಎನಬರ್.....how many persons ?  
 I. ಎಷ್ಟರಿಂದ.....ಎನಬರಿಂದ.....by how many persons ?  
 D. ಎಷ್ಟರಿಗೆ.....ಎನಬಕ್ಕೆ.....to how many persons ?  
 Ab. ಎಷ್ಟರದಿ ಸೆಯಿಂದ.....ಎನಬರ ಶ್ರೇಣಿ.....from how many persons ?  
 G. ಎಷ್ಟರ.....ಎನಬರ.....of how many persons ?  
 L. ಎಷ್ಟರಲ್ಲಿ.....ಎನಬರಲ್ಲಿ.....in how many persons ?

ಎಷ್ಟು *How much?*

- N. ಎಷ್ಟು.....ಎನಲು.....*how much?*  
 A. ಎಷ್ಟುಷ್ಟು.....ಎನಲು.....*how much?*  
 I. ಎಷ್ಟರಿಂದ.....ಎನಲರಿಂದ.....*by how much?*  
 D. ಎಷ್ಟಕ್ಕೆ.....ಎನಲಕ್ಕೆ.....*to how much?*  
 Ab. ಎಷ್ಟರದಿನಿಂದ.....ಎನಲರ ತೊಲಿ.....*from how much?*  
 G. ಎಷ್ಟರ.....ಎನಲರ.....*of how much?*  
 L. ಎಷ್ಟರಲ್ಲಿ.....ಎನಲರಲ್ಲಿ.....*in how much?*



## CHAPTER THIRD.

### OF VERBS.

VERBS in the Carnāṭaca language, whether possessing an intransitive, or a transitive meaning, are conjugated by adding to their roots, (which are generally the same as the second person singular of the imperative,) in three of the tenses, certain affixes expressive of time; and to these, the affixes denoting persons being attached, the inflection is complete.

Carnāṭaca verbs possess four moods and four tenses; the moods are, the infinitive, the affirmative, the imperative, and the negative; the tenses are, three of the second mood, and one of the last.

In addition to these moods and tenses, there are three indeclinable words of very extensive use, derived from the roots, which, from their signification, may not unaptly be termed affirmative and negative gerunds. There are also four participles, three of which possess an affirmative meaning, and one a negative.

The roots in the modern dialect always terminate in ಲೂ, ಇ, ಈ, ಉ, ಎ, ಓ or ಓ; and in the ancient, in the following vowel and consonants also, viz. ಉ, ಊ, ಋ, ೠ, ಌ, ಍, ಲ್ and ಳ್.

The affixes denoting time are, in the modern dialect, ಉತ್ತ for the present, ದ for the past, and ಉವ for the future. In the ancient dialect, the affixes for present, past, and future, are ದಪ, ದ, and ವ.

The affixes denoting persons in the modern dialect, are as follows:

*Present*..ವನಿ, ವವಿ, ಇ or ಈಯಿ, ಈರಿ, ಲೂನಿ, ಲೂಳಿ, ಲೂರಿ, ಅಜಿ, and ಅಜಿ.

*Past*.....ಎಸು, ಎಪು, ಇ or ಎ, ಇರಿ, ಅಸು, ಅಫು, ಅದ, ಇಡು, and ಅಪು.



*Future.* { ఎను, ఎవు, ఇ or ఎ, ఇరి, అను, అఱు, అరు, అడు, and అవు.  
 { ఏను, ఏవు, ఈయి, ఈరి, అూను, అూఱు, అూరు, ఈరు, and అూవు.  
*Negative Aorist....* ఎను, ఎవు, ఎ, అరి, అను, అఱు, అరు, అడు, and అవు.

In the ancient dialect, the personal affixes for all the tenses are ఎన్, ఎవు, అయ్, ఇన్, అమ్, అఱ్, అర్, అడు and అవు.

The conjugations are two in number.

#### OF THE FIRST CONJUGATION.

All verbs, the roots of which terminate in the vowel *లు*, belong to the first conjugation.

In inflecting verbs of this conjugation, the infinitive is formed by adding *లి*, *లు* or *అలిశ్చి* to the root. The present tense of the affirmative mood is formed, by adding the affixes of time and persons; the past, by changing the final vowel of the root into *ఇ* and adding the affixes, with the exception of the third person singular of the neuter gender, which does not admit the affix of time. The first form of the future is made, by adding the affixes of time and persons. The second, by changing the final vowel of the root into *ఇ*, and adding the personal affixes; with the exception of the second persons singular and plural, and the third person neuter of the singular, in which the personal affixes are added without making any change in the root. The negative aorist takes only the personal affixes. The first person singular of the imperative, requires the addition of *అలి* or *అలిచి* to the root; the second person singular is the same as the root; the third person singular takes *అలి* or *అలిచు*; and the first, second and third persons plural, require respectively *అలి* or *అలిచు*, *ఇ* or *ఇరి*, and *అలి* or *అలిచు*. The affirmative gerunds are formed, by adding to the root the affixes *అలి* or *అలిచి* for the present, and *ఇ* for the past. The negative requires the addition of *అలిచి* to the root. The present, past, and future affirmative participles, take *అలిచు*, *ఇచు*, and *అలిచు*; and the negative, which is an aorist, is formed by the addition of *అలిచు*.

EXAMPLES.

*Intransitive Root*.....ಬಾಳು....*Live.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
ಬಾಳು	ಬಾಳು	} <i>to live.</i>
ಬಾಳಲು	ಬಾಳಲ್	
ಬಾಳಲಕ್ಕಿ	ಬಾಳಲ್ಱಿ	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 ಬಾಳು ಶ್ರೀನಿ..... ಬಾಳು ಪೆನ್..... *I live.*
- 2 ಬಾಳು ಶ್ರೀ or ಬಾಳು ಶ್ರೀಯೆ ಬಾಳುಯ್ ..... *thou livest.*
- 3 { ಬಾಳು ಶ್ರಾನಿ..... ಬಾಳು ಪಂ.....  
ಬಾಳು ಶ್ರಾಳಿ..... ಬಾಳು ಪರ್.....  
ಬಾಳು ಶ್ರದಿ..... ಬಾಳು ಪುಡು..... } *he, she, or it lives.*

PLURAL.

- 1 ಬಾಳು ಶ್ರೀವಿ..... ಬಾಳು ಪೆವು..... *we live.*
- 2 ಬಾಳು ಶ್ರೀರಿ..... ಬಾಳು ಪಿರ್..... *ye live.*
- 3 { ಬಾಳು ಶ್ರಾರಿ..... ಬಾಳು ಪರ್..... *they (m. and f.) live.*  
ಬಾಳು ಶ್ರವಿ..... ಬಾಳು ಪುವು..... *they (n.) live.*

PAST TENSE.

SINGULAR.

- 1 ಬಾಳು ದಿಮ..... ಬಾಳು ದಿನ್..... *I lived.*
- 2 ಬಾಳು ದಿ or ಬಾಳು ದಿ..... ಬಾಳುಯ್ ..... *thou livedst.*

3	{	బాళిదను.....బాళిం.....	}	<i>he, she, or it lived.</i>
		బాళిదను.....బాళిన్.....		
		బాళిదు.....బాళుడు.....		

PLURAL.

1	బాళిదిను.....బాళివు.....	<i>we lived.</i>
2	బాళిదిరి.....బాళిర్.....	<i>ye lived.</i>
3	{ బాళిదను.....బాళిర్.....	<i>they (m. and f.) lived.</i>
	{ బాళిదను.....బాళువు.....	

FUTURE TENSE.

SINGULAR.

1	బాళువెను.....బాళిన్.....	<i>I will live.</i>		
2	బాళువి or బాళువె.....బాళియ్.....	<i>thou wilt live.</i>		
3	{	}	<i>he, she or it will live.</i>	

PLURAL.

1	బాళువెను.....బాళివు.....	<i>we will live.</i>
2	బాళువిరి.....బాళిర్.....	<i>ye will live.</i>
3	{ బాళువెను.....బాళిర్.....	<i>they (m. and f.) will live.</i>
	{ బాళువెను.....బాళువు.....	

SECOND FORM OF THE FUTURE.

IN THE MODERN DIALECT.

SINGULAR.

1	బాళియ్యెను.....	<i>I will live.</i>
2	బాళియి.....	<i>thou wilt live.</i>

- 3 { ಬಾಳಿಯಾನು .....  
ಬಾಳಿಯಾಳು .....  
ಬಾಳಿದು ..... } *he, she, or it, will live.*

PLURAL.

- 1 ಬಾಳಿಯೇನು ..... *we will live.*  
2 ಬಾಳಿರಿ ..... *ye will live.*  
3 { ಬಾಳಿದಾರು ..... *they (m. and f.) will live.*  
ಬಾಳಿದಾಳು ..... *they (n.) will live.*

IMPERATIVE MOOD.

SINGULAR.

- 1 ನಾನು ಬಾಳಿ or ಬಾಳುವೆ, ಬಾಳಿಂ ..... *let me live.*  
2 ಬಾಳು ..... ಬಾಳಿ, ಬಾಳಿ or ಬಾಳು ..... *live thou.*  
3 { ಅವನು } ಬಾಳಿ or ಬಾಳುವದು, ಬಾಳಿ or ಬಾಳುವದು } *let him, her, or it, live.*  
{ ಅವಳು }  
{ ಅದು }

PLURAL.

- 1 ನಾವು ಬಾಳಿ or ಬಾಳುವ, ಬಾಳಿಂ ..... *let us live.*  
2 ಬಾಳಿ or ಬಾಳಿರಿ ..... ಬಾಳಿಂ or ಬಾಳುವದು ..... *live ye.*  
3 { ಅವರು } ಬಾಳಿ or ಬಾಳುವದು.. ಬಾಳಿ ಬಾಳಿ } *let them (m. and f.) live.*  
{ ಅವಳು } ಬಾಳಿ or ಬಾಳುವದು } *let them (n.) live.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

- 1 ಬಾಳಿಮು ..... ಬಾಳಿನ್ ..... *I do not, did not, or will not, live.*  
2 ಬಾಳಿ ..... ಬಾಳಿಮ್ ..... *thou dost not, didst not, or will not, live.*

- 3 { బాళను.....బాళం.....he does not, did not, or will not, live.  
 బాళను.....బాళం.....she does not, did not, or will not, live.  
 బాళదు.....బాళదు.....it does not, did not, or will not, live.

## PLURAL.

- 1 బాళివు.....బాళివు.....we do not, did not, or will not, live.  
 2 బాళిరి.....బాళిర్.....ye do not, did not, or will not, live.  
 3 { బాళరు.....బాళర్.....they (m. and f.) do not, did not, or will not, [live.  
 బాళివు.....బాళివు.....they (n.) do not, did not, or will not, live.

## GERUNDS.

## AFFIRMATIVE.

Present...బాళుచు or బాళుకొను బాళుచు or బాళుకొను...living.

Past.....బాళి.....బాళి.....having lived.

## NEGATIVE.

Aorist.....బాళిదె.....బాళిదె.....not having lived.

## PARTICIPLES.

## AFFIRMATIVE.

Present....బాళుచును.....that lives.

Past.....బాళిదు.....బాళిదు.....that lived.

Future....బాళును.....బాళును.....that will live.

## NEGATIVE.

Aorist.....బాళిదు.....బాళిదు.....that does not, did not, or will not, live.

Transitive Root.....మోడు.....Do.

## INFINITIVE MOOD.

Modern form.

Ancient form.

మోడు.....	మోడు.....	} to do.
మోడులు.....	మోడుల్.....	
మోడులిక్కి.....	మోడుల్లి.....	

## AFFIRMATIVE MOOD.

## PRESENT TENSE.

## SINGULAR.

- 1 ಮಾಡು ತ್ರೈನಿ ..... ಮಾಡಿದ ಪೆನ್ ..... *I do.*  
 2 ಮಾಡು ತ್ರೈನಿ or ಮಾಡು ತ್ರೈನಿ ..... ಮಾಡಿದ ಪೆನ್ ..... *thou dost.*

- 3 { ಮಾಡು ತ್ರೈನಿ ..... ಮಾಡಿದ ಪೆನ್ .....  
 ಮಾಡು ತ್ರೈನಿ ..... ಮಾಡಿದ ಪೆನ್ .....  
 ಮಾಡು ತ್ರೈನಿ ..... ಮಾಡಿದ ಪೆನ್ ..... } *he, she, or it, docs.*

## PLURAL.

- 1 ಮಾಡು ತ್ರೈನಿ ..... ಮಾಡಿದ ಪೆನ್ ..... *we do.*  
 2 ಮಾಡು ತ್ರೈನಿ ..... ಮಾಡಿದ ಪೆನ್ ..... *ye do.*  
 3 { ಮಾಡು ತ್ರೈನಿ ..... ಮಾಡಿದ ಪೆನ್ ..... *they (m. and f.) do.*  
 ಮಾಡು ತ್ರೈನಿ ..... ಮಾಡಿದ ಪೆನ್ ..... *they (n.) do.*

## PAST TENSE.

## SINGULAR.

- 1 ಮಾಡಿದ ಪೆನ್ ..... ಮಾಡಿದ ಪೆನ್ ..... *I did.*  
 2 ಮಾಡಿದ ಪೆನ್ or ಮಾಡಿದ ಪೆನ್ ..... ಮಾಡಿದ ಪೆನ್ ..... *thou didst.*  
 3 { ಮಾಡಿದ ಪೆನ್ ..... ಮಾಡಿದ ಪೆನ್ .....  
 ಮಾಡಿದ ಪೆನ್ ..... ಮಾಡಿದ ಪೆನ್ .....  
 ಮಾಡಿದ ಪೆನ್ ..... ಮಾಡಿದ ಪೆನ್ ..... } *he, she, or it, did.*

## PLURAL.

- 1 ಮಾಡಿದ ಪೆನ್ ..... ಮಾಡಿದ ಪೆನ್ ..... *we did.*  
 2 ಮಾಡಿದ ಪೆನ್ ..... ಮಾಡಿದ ಪೆನ್ ..... *ye did.*  
 3 { ಮಾಡಿದ ಪೆನ್ ..... ಮಾಡಿದ ಪೆನ್ ..... *they (m. and f.) did.*  
 ಮಾಡಿದ ಪೆನ್ ..... ಮಾಡಿದ ಪೆನ್ ..... *they (n.) did.*

## FUTURE TENSE.

## SINGULAR.

- 1 ಮಾಡು ವಿನಿ ..... ಮಾಡು ವಿನಿ ..... *I will do.*  
 2 ಮಾಡು ವಿನಿ or ಮಾಡು ವಿನಿ ..... ಮಾಡು ವಿನಿ ..... *thou wilt do.*

3	{	మాడువను .....	మాడువం .....	}	<i>he, she, or it, will do.</i>
		మాడువగు .....	మాడువక్ .....		
		మాడువడు .....	మాడువుడు .....		

## PLURAL.

1	మాడునివు .....	మాడుజెవు .....	<i>we will do.</i>		
2	మాడువిరి .....	మాడువిక్ .....	<i>ye will do.</i>		
3	{	మాడువరు .....	మాడువర్ .....	}	<i>they (m. and f.) will do.</i>
		మాడువవు .....	మాడువువు .....		

## SECOND FORM OF THE FUTURE

## IN THE MODERN DIALECT.

## SINGULAR.

1	మాడియ్యెను .....	<i>I will do.</i>		
2	మాడియ్యి .....	<i>thou wilt do.</i>		
3	{	}	<i>he, she, or it, will do.</i>	
				మాడియూను .....
				మాడియూగు .....
			మాడియీ .....	

## PLURAL.

1	మాడియ్యెవు.....	<i>we will do.</i>		
2	మాడియ్రి.....	<i>ye will do.</i>		
3	{	మాడియూరు.....	}	<i>they (m. and f.) will do.</i>
		మాడియూవు.....		

## IMPERATIVE MOOD.

## SINGULAR.

1	నానుమాడలి or మాడువే. మాడుజేం.....	let me do.
2	మాడు.....	do thou.
3	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 2em; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle; text-align: center;"> అవసు అవళు అడు </div> </div> <div style="display: inline-block; vertical-align: middle; margin-left: 10px;"> మాడలి or మాడువడు, మాడుశి or మాళ్ళుడు </div> <div style="display: inline-block; vertical-align: middle; font-size: 2em;">}</div>	let him, her, or it, do.

PLURAL.

- 1 ನಾವುಮಾಡಲಿ or ಮಾಡುವುದು.....let us do.
- 2 ಮಾಡಿ or ಮಾಡಿರಿ.....ಮಾಡಿಂ, ಮಾಡ್ಪುದು..do ye.
- 3 {ಅವರು} ಮಾಡಲಿ or ಮಾಡುವುದು, ಮಾಡುಣಿ } let them (m. and f.) do.  
 {ಅವಳು} or ಮಾಡ್ಪುದು } let them (n.) do.

NEGATIVE MOOD.

AORIST.

SINGULAR.

- 1 ಮಾಡೆನು.....ಮಾಡೆನ್..... I do not, did not, or will not, do.
- 2 ಮಾಡೆ.....ಮಾಡೆಯ್ .....thou dost not, didst not, or will not, do.
- 3 {ಮಾಡನು.....ಮಾಡಂ.... .....he does not, did not, or will not, do.  
 {ಮಾಡಳು.....ಮಾಡಳ್.....she does not, did not, or will not, do.  
 {ಮಾಡದು.....ಮಾಡದು. ....it does not, did not, or will not, do.

PLURAL.

- 1 ಮಾಡೆವು..... ಮಾಡೆವು.....we do not, did not, or will not, do.
- 2 ಮಾಡರಿ.....ಮಾಡಿರ್.....ye do not, did not, or will not, do.
- 3 {ಮಾಡರು.....ಮಾಡರ್.....they (m. and f.) do not, did not, or will not, do.  
 {ಮಾಡವು.....ಮಾಡವು.....they (n.) do not, did not, or will not, do.

GERUNDS.

AFFIRMATIVE.

Present....ಮಾಡುಲಾ or ಮಾಡುತ್ತಿ.....ಮಾಡುಣಿ or ಮಾಡುಣಿ..doing.

Past.....ಮಾಡಿ.....ಮಾಡಿ.....having done.

NEGATIVE.

Aorist.....ಮಾಡದೆ.....ಮಾಡದೆ.....not having done.

PARTICIPLES.

AFFIRMATIVE.

Present....ಮಾಡುತ್ತಿರುವ.....that does.

Past.....ಮಾಡಿದ.....ಮಾಡಿದ.....that did.

Future....ಮಾಡುವ.....ಮಾಡುವ.....that will do.



## NEGATIVE.

*Aorist.....మండద.....మండద.....that does not, did not, or will not, do.*

## OF THE SECOND CONJUGATION.

All verbs, the roots of which terminate in the vowels ఇ and ఎ, belong to the second conjugation.

Verbs of the second conjugation are inflected in the infinitive, affirmative, and negative moods, by adding the same affixes as in the first conjugation, with the exception of the second form of the future tense of the affirmative, which requires ఁ as the affix of time. In the second person plural of the imperative, the personal affix ఇతి alone, is adopted; and the past affirmative gerund is formed, by the addition of డు. The present, future, and negative participles, are formed as in the first conjugation; the past requires the addition of ద.

## EXAMPLES.

*Intransitive Root.....ఇశ్..... Descend.*

## INFINITIVE MOOD.

Modern form,

Ancient form,

ఇశ్య	.....	ఇశ్య	.....	} to descend.
ఇశ్యలు	.....	ఇశ్యల్	.....	
ఇశ్యలిశ్చి	.....	ఇశ్యల్చి	.....	

## AFFIRMATIVE MOOD.

## PRESENT TENSE.

## SINGULAR.

- 1 ఇశ్యమిశ్యేనీ.....ఇశ్యదమిన్.....I descend.
- 2 ఇశ్యమిశ్యి or ఇశ్యమిశ్యియి ఇశ్యదమమ్ ...thou descendest.
- 3 { ఇశ్యమిశ్యేనీ ... ఇశ్యదమమ్ .....  
 ఇశ్యమిశ్యేనీ ..... ఇశ్యదమమ్ .....  
 ఇశ్యమిశ్యేనీ ..... ఇశ్యదమమ్ ..... } he, she, or it, descends.

## PLURAL.

- 1 ಇಳಿಯುತ್ತೀವಿ.....ಇಳಿದೆವು..... *we descend.*  
 2 ಇಳಿಯುತ್ತಿರಿ ..... ಇಳಿದಿರಿ..... *ye descend.*  
 3 { ಇಳಿಯುತ್ತಾರೆ.....ಇಳಿದುರು..... *they (m. and f.) descend.*  
   ಇಳಿಯುತ್ತವೆ.....ಇಳಿದುವು..... *they (n.) descend.*

## PAST TENSE.

## SINGULAR.

- 1 ಇಳಿದೆನು ..... ಇಳಿದೆನಿ ..... *I descended.*  
 2 ಇಳಿದಿ or ಇಳಿದಿ ..... ಇಳಿದಯಿ ..... *thou descendedst.*  
 3 { ಇಳಿದನು.....ಇಳಿದಂ .....  
   ಇಳಿದಳು.....ಇಳಿದಳಿ.....  
   ಇಳಿಯಿದು.....ಇಳಿದುದು ..... } *he, she, or it, descended.*

## PLURAL.

- 1 ಇಳಿದೆವು ..... ಇಳಿದೆವು ..... *we descended.*  
 2 ಇಳಿದಿರಿ ..... ಇಳಿದಿರಿ ..... *ye descended.*  
 3 { ಇಳಿದರು ..... ಇಳಿದರು ..... *they (m. and f.) descended.*  
   ಇಳಿದವು.....ಇಳಿದವು ..... *they (n.) descended.*

## FUTURE TENSE.

## SINGULAR.

- 1 ಇಳಿಯುವೆನು ..... ಇಳಿಯೆನಿ ..... *I will descend.*  
 2 ಇಳಿಯುವಿ or ಇಳಿಯುವಿ ಇಳಿಯುವಯಿ ..... *thou wilt descend.*  
 3 { ಇಳಿಯುವನು.....ಇಳಿಯವಂ .....  
   ಇಳಿಯುವಳು.....ಇಳಿಯವಳಿ.....  
   ಇಳಿಯುವದು ..... ಇಳಿಯವದು ..... } *he, she, or it, will descend.*

## PLURAL.

- 1 ಇಳಿಯುವೆವು.....ಇಳಿಯೆವು ..... *we will descend.*  
 2 ಇಳಿಯುವಿರಿ ..... ಇಳಿಯಿರಿ ..... *ye will descend.*  
 3 { ಇಳಿಯುವರು.....ಇಳಿಯವರು ..... *they (m. and f.) will descend.*  
   ಇಳಿಯುವವು.....ಇಳಿಯವವು ..... *they (n.) will descend.*



NEGATIVE MOOD.

AORIST.

SINGULAR.

- 1 ಇಳಿಯೆನು....ಇಳಿಯೆನ್.... .. I do not, did not, or will not, descend.
- 2 ಇಳಿಯಿ .....ಇಳಿಯಯ್ ....thou dost not, didst not, or wilt not, descend.
- 3 { ಇಳಿಯನು ....ಇಳಿಯಂ .... ..he does not, did not, or will not, descend.  
 ಇಳಿಯಳು ....ಇಳಿಯಳ್.....she does not, did not, or will not, descend.  
 ಇಳಿಯದು....ಇಳಿಯದು ....it does not, did not, or will not, descend.

PLURAL.

- 1 ಇಳಿಯಿವು....ಇಳಿಯಿವು....we do not, did not, or will not, descend.
- 2 ಇಳಿಯರಿ ....ಇಳಿಯಿರ್.....ye do not, did not, or will not, descend.
- 3 { ಇಳಿಯರು....ಇಳಿಯರ್.....they (m. and f.) do not, did not, or will not, de-  
 ಇಳಿಯವು....ಇಳಿಯವು ....they (n.) do not, did not, or will not, descend. [scend.

GERUNDS.

AFFIRMATIVE.

Present....ಇಳಿಯುತ್ತಾ or ಇಳಿಯು ತ್ತ. ಇಳಿಯುತ್ತಿ or ಇಳಿಯುತ್..descending.  
 Past.....ಇಳಿದು ..... ಇಳಿದು .....having descended.

NEGATIVE.

Aorist.....ಇಳಿಯದೆ ..... ಇಳಿಯದೆ .....not having descended.

PARTICIPLES.

AFFIRMATIVE.

Present....ಇಳಿಯುತ್ತಿರುವ.....that descends.  
 Past.....ಇಳಿದ.....ಇಳಿದ.....that descended.  
 Future....ಇಳಿಯುವ.....ಇಳಿವ.....that will descend.

NEGATIVE.

Aorist.....ಇಳಿಯದ.....ಇಳಿಯದ.....that does not, did not, or will not, descend.

*Transitive Root*.....సది.....*say.*

**INFINITIVE MOOD.**

Modern form.

Ancient form.

సదియ	.....	సదియ	.....	} <i>to say.</i>
సదియలు	.....	సదియల్	.....	
సదియలికి	.....	సదియల్కి	.....	

**AFFIRMATIVE MOOD.**

**PRESENT TENSE.**

**SINGULAR.**

- 1 సదియుక్త్రీనే.....సదిదపేన్.....*I say.*
- 2 సదియుక్త్రీ or సదియుక్త్రీయే....సదిదపేయ్ ....*thou sayest.*
- 3 { సదియుక్త్రానే.....సదిదపేం.....  
 సదియుక్త్రానీ.....సదిదపేన్.....  
 సదియుక్త్రదే.....సదిదపేదు..... } *he, she, or it, says.*

**PLURAL.**

- 1 సదియుక్త్రీవే.....సదిదపేవు.....*we say.*
- 2 సదియుక్త్రీరి.....సదిదపేర్.....*ye say.*
- 3 { సదియుక్త్రారి.....సదిదపేర్.....*they (m. and f.) say.*  
 సదియుక్త్రవే.....సదిదపేవు.....*they (n.) say.*

**PAST TENSE.**

**SINGULAR.**

- 1 సదిదేసు.....సదిదేన్.....*I said.*
- 2 సదిది or సదిదే.....సదిదేయ్ .....*thou saidst.*
- 3 { సదిదేసు.....సదిదేం.....  
 సదిదేఱు.....సదిదేన్.....  
 సదిదియిదు.....సదిదేదు..... } *he, she, or it, said.*

**PLURAL.**

- 1 సదిదేవు.....సదిదేవు.....*we said.*

- 2 ಸುಡಿದಿರಿ.....ಸುಡಿದಿರ್.....ye said.  
 3 { ಸುಡಿವರು.....ಸುಡಿವರ್.....they (m. and f.) said.  
 { ಸುಡಿವಳು.....ಸುಡಿವಳು.....they (n.) said.

FUTURE TENSE.

SINGULAR.

- 1 ಸುಡಿಯುವೆನು.....ಸುಡಿವೆನ್.....I will say.  
 2 ಸುಡಿಯುವಿ or ಸುಡಿಯುವೆ ಸುಡಿವಯ್.....thou wilt say.  
 3 { ಸುಡಿಯುವನು.....ಸುಡಿವಂ.....  
 { ಸುಡಿಯುವಳು.....ಸುಡಿವಳ್.....he, she, or it, will say.  
 { ಸುಡಿಯುವದು.....ಸುಡಿವುದು.....

PLURAL.

- 1 ಸುಡಿಯುವೆವು.....ಸುಡಿವೆವು.....we will say.  
 2 ಸುಡಿಯುರಿ.....ಸುಡಿವಿರ್.....ye will say.  
 3 { ಸುಡಿಯುವರು.....ಸುಡಿವರ್.....they (m. and f.) will say.  
 { ಸುಡಿಯುವವಳು.....ಸುಡಿವಳು.....they (n.) will say.

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

- 1 ಸುಡಿಜೆನು.....I will say.  
 2 ಸುಡಿಜಿಯೆ.....thou wilt say.  
 3 { ಸುಡಿದಾನು.....  
 { ಸುಡಿದಾಳು.....he, she, or it, will say.  
 { ಸುಡಿದಿರು.....

PLURAL.

- 1 ಸುಡಿಜೆವು.....we will say.  
 2 ಸುಡಿಜಿರಿ.....ye will say.  
 3 { ಸುಡಿದಾರು.....they (m. and f.) will say.  
 { ಸುಡಿದಾವಳು.....they (n.) will say.

## IMPERATIVE MOOD.

## SINGULAR.

- 1 నానుడియలి or నుడియువే....నుడివిం .....let me say.
- 2 నుడి.....నుడి or నుడియ ..... say thou.
- 3  $\left\{ \begin{array}{l} \text{అవను} \\ \text{అవళు} \\ \text{అడు} \end{array} \right\}$  నుడియలి or నుడియువడు..నుడిగి, } let him, her, or it, say.  
or నుడివుడు }

## PLURAL.

- 1 నావునుడియలి or నుడియువ..నుడివం.....let us say.
- 2 నుడియిరి.....నుడియిం or నుడివుడు.....say ye.
- 3  $\left\{ \begin{array}{l} \text{అవరు} \\ \text{అవు} \end{array} \right\}$  నుడియలి or నుడియువడు. నుడిగి, } let them (m. and f.) say.  
or నుడివుడు } let them (n.) say.

## NEGATIVE MOOD.

## AORIST.

## SINGULAR.

- 1 నుడియిను...నుడియిన్... I do not, did not, or will not, say.
- 2 నుడియి.....నుడియన్ ..thou dost not, didst not, or wilt not, say.
- 3  $\left\{ \begin{array}{l} \text{నుడియను} \dots \text{నుడియన్} \dots \text{he does not, did not, or will not, say.} \\ \text{నుడియళు} \dots \text{నుడియళన్} \dots \text{she does not, did not, or will not, say.} \\ \text{నుడియడు} \dots \text{నుడియడు} \dots \text{it does not, did not, or will not, say.} \end{array} \right.$

## PLURAL.

- 1 నుడియివు....నుడియివు...we do not, did not, or will not, say.
- 2 నుడియిరి....నుడియిర్...ye do not, did not, or will not, say.
- 3  $\left\{ \begin{array}{l} \text{నుడియరు} \dots \text{నుడియర్} \dots \text{they (m. and f.) do not, did not, or will not, say.} \\ \text{నుడియవు} \dots \text{నుడియవు} \dots \text{they (n.) do not, did not, or will not, say.} \end{array} \right.$

## GERUNDS.

## AFFIRMATIVE.

Present...నుడియుచై or నుడియుత్త..నుడియుశ్రి or నుడియురే....saying.  
Past.....నుడిదు.....నుడిదు.....having said,

## NEGATIVE.

*Aorist.....* ಸದಿಯ ದೆ ..... ಸದಿಯ ದೆ ..... *not having said.*

## PARTICIPLES.

*Present....* ಸದಿಯು ತ್ತಿರುವ ..... *that says.*

*Past.....* ಸದಿದ ..... ಸದಿದ ..... *that said.*

*Future.....* ಸದಿಯುವ ..... ಸದಿವ ..... *that will say.*

## NEGATIVE.

*Aorist.....* ಸದಿಯ ದ ..... ಸದಿಯ ದ ..... *that does not, did not, or will not, say.*

## OF IRREGULAR VERBS.

The irregular verbs in Carnátaca, are not very numerous. The irregularity is in general found in the past tense, in the second form of the future, and in the past gerund and participle. It arises from the affixes of time being omitted in the tenses ; and, in the gerund and participle, from the final affixes being changed. In both cases the final syllable of the root suffers elision, and another syllable is substituted. A few verbs also are irregular in the imperative mood ; two in the negative mood, negative gerund and participle ; and one or two in the present, and first form of the future tense of the affirmative.

The roots ನಡ laugh, ಮೀ exceed, ಛೇಡ break into, ಉಡ throw, and ಬಿಡ delight, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle ; as ನಕ್ಕನು he laughed, ನಕ್ಕಾಪು he will laugh, ನಕ್ಕು having laughed, ನಕ್ಕ that laughed.

The roots ಲೀನ become, and ಛೇಗ go, are irregular in their inflections in the past tense, in the second form of the future, and in the past participle ; as ಲೀನನು he became, ಲೀನಿತು it became, ಲೀನಾಪು he will become, ಲೀನ that became.

The roots ಕೊಡ give, ಬಿಡ leave, ಅಡ cook, ಇಡ place, ನಡ plant, ಪಡ suffer, ಸುಡ burn, ಉಡ dress, ಕಿಡ spoil, ಮಡ strengthen, ಕೊಡ



adorn, పడవిడు spread, పొడమడు prostrate, ముంచిడు advance, మూస వడు be silent, కరువిడు rub, దాళిడు run away, లూళిడు bark, నొక్కలిడు exclaim, ఒడంబడు agree, and వీర్యడు become separate, are irregular in their inflections in the past tense and the second form of the future, in the past gerund, and in the past participle; as కొట్టిను he gave, కొట్టినాను he will give, కొట్టిను having given, కొట్టి that gave.

The root దొరడు set out, is irregular in its inflections in the past tense and second form of the future, in the past gerund, and the past participle; as దొరటిను he set out, దొరటినాను he will set out, దొరటిను having set out, దొరటి that set out.

The roots బిసుడు and బిసాడు throw, are sometimes irregular in their inflections in the tenses and parts of the verbs abovementioned; as బిసుదిదను or బిసుటిను he threw, బిసుదిదనాను or బిసుటినాను he will throw, బిసుది or బిసుటిను having thrown, బిసుదిద or బిసుటి that threw.

The root కన్ను see, is irregular in its inflections in the past tense and second form of the future, in the past gerund, and in the past participle; as కన్నును he saw, కన్నునాను he will see, కన్నును having seen, కన్ను that saw.

The roots లుక్కు eat, and కొల్లు buy, are irregular in their inflections in the past tense, the second form of the future, in the past gerund, and in the past participle; as లుక్కును he ate, లుక్కునాను he will eat, లుక్కును having eaten, లుక్కు that ate.

The roots కడ్డు steal, గిల్లు win, and మిల్లు chew, are irregular in their inflections in the past tense, the second form of the future, in the past gerund, and in the past participle; as కడ్డును he stole, కడ్డునాను he will steal, కడ్డును having stolen, కడ్డు that stole.

The roots *పడ* *fall*, and *వె* *rise*, are irregular in their inflections in the past tense and the second form of the future, in the past gerund, and in the past participle ; as *పడ్డను* *he fell*, *పడ్డాను* *he will fall*, *పడ్డు* *having fallen*, *పడ్డ* *that fell*.

The roots *కొల్లు* *kill*, and *సల్లు* *pass*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle ; as *కొండ్డను* *he killed*, *కొందాను* *he will kill*, *కొండు* *having killed*, *కొండ* *that killed*.

The roots *తీ* *pay*, *దొ* *bear*, *దీ* *bring forth children*, *ఎచ్చ* *axake*, *లొ* *సరు* and *చీ* *సరు* *tire*, *లొ* *సరు* *plough*, and *అ* *సరు* *cry*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle ; as *తీత్రను* *he paid*, *తీత్రాను* *he will pay*, *తీత్రు* *having paid*, *తీత్ర* *that paid*.

The roots *స్య* *sneeze*, *లొ* *మ* *stretch*, *సొ* *మ* *perform a vow*, *కొ* *రు* *sit*, *వీ* *యి* *void*, *సొ* *యి* *lose*, *మొ* *లు* *spin*, *సొ* *లు* *borrow*, *వీ* *యి* *లు* and *జొ* *యి* *లు* *swing*, and *దొ* *యి* *లు* *resemble*, are irregular in their inflections in the past tense and second form of the future, in the past gerund, and in the past participle ; as *స్యితను* *he sneezed*, *స్యితాను* *he will sneeze*, *స్యితు* *having sneezed*, *స్యిత* *that sneezed*.

The roots *మి* *శీ* *రు* *thrive*, *కొ* *న* *రు*, *త* *శీ* *రు* and *బి* *న* *రు* *sprout*, *మ* *డ* *లు* *creep* (as a plant,) *క* *ప* *లు* *separate into two branches*, *బ* *లు* *become strong*, *క* *న* *రు* *bring forth young* (as an animal), and *చి* *వ* *రు* *perspire*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund and in the past participle ; as *మిశీత్రను* *he throve*, *మిశీత్రాను* *he will thrive*, *మిశీత్రు* *having thriven*, *మిశీత్ర* *that throve*.

The root క్షిప్ *pluck*, becomes క్షిప్తమ *he plucked*, క్షిప్తామ *he will pluck*, క్షిప్త *having plucked*, క్షిప్త that plucked.

The root నిల్లు *stand*, becomes నింతమ *he stood*, నింతామ *he will stand*, నింతు *having stood*, నింత that stood.

The roots తిష్ఠ *eat*, and ఏష్ఠ *say*, are irregular in their inflections in the past tense, in the future tense, in the second form of the future, in the past gerund, and in the future and past participles ; as తిందమ *he ate*, తిష్ఠవమ or తింబమ *he will eat*, తిందామ *he will eat*, తిండు *having eaten*, తిష్ఠవ or తింబ that will eat, తింద that ate.

The roots వరు *come*, and తరు *bring*, are irregular in their inflections in the past tense, in the second form of the future, in the second persons singular and plural of the imperative, in the negative mood, in the past and negative gerunds, and in the past and negative participles ; as వందమ *he came*, వందితు or వంతు *it came*, వందామ *he will come*, వా come thou, వన్ని or వన్నిరి come ye, వారమ *he will not come*, వండు *having come*, వారదే not having come, వంద that came, వారద that does not, did not, or will not, come.

The root ఇరు *be*, is sometimes irregular in its inflections in the present tense, and always so in the past tense, in the second form of the future, in the past gerund, and in the past participle ; as ఇరురానె, ఇద్దానె or ఇధానె *he is*, ఇదె or అదె *it is*, ఇద్దమ *he was*, ఇత్తు *it was*, ఇద్దామ *he will be*, ఇడ్డు *having been*, ఇడ్డ that was.

The roots వేయు *weave*, దొయు *beat*, నేయు *make*, లూరయు *search*, సూయు *breathe*, కాయు *produce fruits*, లూయు *pick up*, బయు or బయు abuse, కొయు or కొయు cut, దొయు *cross*, బయు *carry*, and శ్రీయాయు *protect*, are irregular in their inflection in the second person singular of the imperative ; as వేయి *weave thou*, దొయి *beat thou*.

The roots ಅರಿ *know*, ಕೂರಿ *aim*, ಕಲಿ *learn*, ಅವಿ *conceal*, ಕಳಿ *ripe*, ಬಳಿ *tire*, ಮಲಿ *oppose*, ಮೊಳಿ *sprout*, ಕೂಳಿ *rot*, and ಮರಿ *forget*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಅರಿತನು *he knew*, ಅರಿರಾನು *he will know*, ಅರಿತು *having known*, ಅರಿತ *that knew*.

The roots ಮುನಿ *be angry*, ಖರಿ *expand*, ಝನಿ *lie*, ಸುನಿ *creep*, ಬನಿ *strain*, ಕುನಿ *shrink*, ಹುನಿ *be hungry*, ಕಿನಿ *grin*, ಖಿನಿ *crack*, ಆಲಿ *wander*, ವಿಲಿ *solder*, ಎಲಿ *shoot with an arrow*, ಝಾಲಿ *twist*, and ಮಲಿ *whet*, are sometimes irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಅಲಿದನು or ಅಲಿತನು *he wandered*, ಅಲಿದಾನು or ಅಲಿರಾನು *he will wander*, ಅಲಿದು or ಅಲಿತು *having wandered*, ಅಲಿದ or ಅಲಿತ *that wandered*.

The roots ರದಿ *pave*, ರೂದಿ *cover*, and ಒದಿ *kick*, are sometimes irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ರದಿದನು or ರದ್ದನು *he paved*, ರದಿದಾನು or ರದ್ದಾನು *he will pave*, ರದಿದು or ರದ್ದು *having paved*, ರದಿದ or ರದ್ದ *that paved*.

The root ಏದಿ *bruise*, is irregular in its inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಏತ್ತನು *he bruised*, ಏತ್ತಾನು *he will bruise*, ಏತ್ತಿ *having bruised*, ಏತ್ತ *that bruised*.

The roots ಕಾ *protect*, ಮಾ *heal*, ಮೈ *graze*, ಶೈ *rub*, ಕೈ *lay down*, and ಶೌ *wet*, are irregular in their inflections in the second person singular of the imperative; as ಕಾಯಿ *protect thou*; in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots ಬಾ *swell*, ಬೈ *change in season*, and ಕೈ *become pus*, are irregular in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle; as ಬಾತನು

he swelled, వాతెను he will swell, వాయు swell thou, వాడు having swollen, వాత that swelled ; in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots ఈ give, and నొ die, are irregular in their inflections in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle ; as ఇతను he gave, ఇతను he will give, ఈయ give thou, ఇత having given, ఇత that gave ; in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots బి bath, చీ stew, and నొ pain, are irregular in their inflections in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle ; as బిదను he bathed, బిదను he will bathe, బియ bath thou ; బిదు having bathed, బిద that bathed ; in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

#### OF DEFECTIVE VERBS.

There are a few defective verbs in the modern Carnāṭaca language ; for all of which, with the exception of the first, corresponding words are to be found in the ancient dialect. The first that is to be mentioned is, the verb signifying *to can*, which is conjugated as follows :

##### AFFIRMATIVE MOOD.

##### PRESENT AND FUTURE.

##### SINGULAR.

- 1 అనునెను.....I can.
- 2 అనువి or అనుపి.....thou canst.
- 3 { అనుపను.....  
అనుపను.....  
అనుపను..... } he, she, or it, can.

PLURAL.

- 1 ಲಾಪಿಞ.....we can.
- 2 ಲಾಪಿರಿ.....ye can.
- 3 { ಲಾಪಿರು.....they (m. and f.) can.  
ಲಾಪಿಞ.....they (n.) can.

PARTICIPLE.

• Present and Future.....ಲಾಪಿವ.....that can.

NEGATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

- 1 ಲಾಪಿಞ.....I cannot.
- 2 ಲಾಪಿರಿ or ಲಾಪಿರಿ.....thou canst not.
- 3 { ಲಾಪಿರು.....  
ಲಾಪಿಞ.....  
ಲಾಪಿಞ..... } he, she, or it, cannot.

PLURAL.

- 1 ಲಾಪಿಞ.....we cannot.
- 2 ಲಾಪಿರಿ.....ye cannot.
- 3 { ಲಾಪಿರು.....they (m. and f.) cannot.  
ಲಾಪಿಞ.....they (n.) cannot.

NEGATIVE GERUND.

ಲಾಪಿಞಿ.....not having been able.

NEGATIVE PARTICIPLE.

ಲಾಪಿಞ.....that cannot.

Another defective verb, signifying to know, is conjugated as follows :

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

Modern form.

Ancient form.

- 1 ಬಲ್ಲೆನು...ಬಲ್ಲೆನ್.....I know.
- 2 ಬಲ್ಲಿ or ಬಲ್ಲಿ.....ಬಲ್ಲಿದ್.....thou knowest.

3 { బల్లిను.....బల్లిం.....  
 బల్లిను.....బల్లిన్.....  
 బల్లిదు.....బల్లిదు..... } *he, she, or it, knows.*

## PLURAL.

1 బల్లిను.....బల్లిను.....*we know.*

2 బల్లిరి.....బల్లిర్.....*ye know.*

3 { బల్లిరు.....బల్లిర్.....*they (m. and f.) know.*  
 బల్లివు.....బల్లివు.....*they (n.) know.*

## PARTICIPLE.

## AFFIRMATIVE.

*Present....బల్లి.....బల్లి.....that knows.*

నాను is a defective verb, signifying *it is enough*. In the ancient dialect the word is the same.

చిక్క both in the modern and ancient dialect, signifies *must*, or *it is necessary*; and is used when in conjunction with another verb, as follows :

## AFFIRMATIVE MOOD.

## PRESENT AND FUTURE.

## SINGULAR.

1 నానుబరియచిక్క.....*I must write.*

2 నినుబరియచిక్క.....*thou must write.*

3 { అవనుబరియచిక్క.....  
 అవునుబరియచిక్క.....  
 అదుబరియచిక్క..... } *he, she, or it, must write.*

## PLURAL.

1 నానుబరియచిక్క.....*we must write.*

2 నినుబరియచిక్క.....*ye must write.*

3 { అవనుబరియచిక్క.....*they (m. and f.) must write.*  
 అవునుబరియచిక్క.....*they (n.) must write.*

చీడ or చీడవు it's negative signifying *must not*, or *it is not necessary*.

## AFFIRMATIVE MOOD.

## PRESENT AND FUTURE.

## SINGULAR.

- 1 నానుదాడియచీడ..... *I must not beat.*
- 2 నీనుదాడియచీడ..... *thou must not beat.*
- 3 { అవనుదాడియచీడ.....  
ఆవనుదాడియచీడ.....  
ఇదనుదాడియచీడ..... } *he, she, or it, must not beat.*

## PLURAL.

- 1 నావుదాడియచీడ..... *we must not beat.*
- 2 నీవుదాడియచీడచీడి or చీడిరి *ye must not beat.*
- 3 { అవరుదాడియచీడ..... *they (m. and f.) must not beat.*  
అవుదాడియచీడ..... *they (n.) must not beat.*

అడుడు or డొడు both in the modern and ancient dialect signifies, that any thing is in existence, and is also defective. Its negative is అల్లి and అల్లివు, the gerund అల్లిడి, and the participle అల్లిడు.

అండు in both the modern and ancient dialect, is a defective verb, signifying, *there is*; its plural is అల్లువు, and its participle అల్లు. The negative is అల్లి and అల్లివు, the gerund అల్లిడి, and the participle అల్లిడు.

In addition to బరల్లికి signifying *to come*, there is another verb of the same meaning, which is defective, and is conjugated as follows :

## AFFIRMATIVE MOOD.

## FUTURE.

## SINGULAR.

## Modern form.

## Ancient form.

- 1 బదిను ..... బదిన్ ..... *I will come.*
- 2 బది or బది ..... బదయ ..... *thou wilt come.*



3	{	బడను.....బడం.....	}	<i>he, she, or it, will come.</i>
		బడను.....బడను.....		
		బడను.....బడను.....		

## PLURAE.

1	బడివు.....బడివు.....	<i>we will come.</i>
2	బడిరి.....బడిర్.....	<i>ye will come.</i>
3	{ బడరు.....బడర్.....	<i>they (m. and f.) will come.</i>
	{ బడవు.....బడవు.....	

## PARTICIPLE.

*Present...బడు.....బడు.....that comes.*

The last defective verb to be mentioned, is one that corresponds in meaning with the verb గురలిశ్చి, and is inflected in both dialects, as follows :

## AFFIRMATIVE MOOD.

## FUTURE.

## SINGULAR.

	Modern form.	Ancient form.	
1	గుడిను.....	గుడిన్.....	<i>I will be.</i>
2	గుడి or గుడి.....	గుడయ్.....	<i>thou will be.</i>
3	{ గుడును.....	{ గుడం.....	}

## PLURAL.

1	గుడివు.....గుడివు.....	<i>we will be.</i>
2	గుడిరి.....గుడిర్.....	<i>ye will be.</i>
3	{ గుడరు.....గుడర్.....	<i>they (m. and f.) will be.</i>
	{ గుడవు.....గుడవు.....	

## PARTICIPLE.

*Present...గుడు.....గుడు.....that is.*

OF CAUSAL VERBS.

A very useful class of verbs exists in the Carnátaca language, which may properly be termed causal.

The roots of causal verbs are formed, by adding to roots of a pure Carnátaca origin, the affix *కా*, and the whole are inflected like verbs of the first conjugation.

EXAMPLE.

*కాదు* Cause to do.

INFINITIVE MOOD.

Modern form.	Ancient form.	
<i>కాదు</i>	<i>కాదు</i>	} to cause to do.
<i>కాదులు</i>	<i>కాదుల్</i>	
<i>కాదులకి</i>	<i>కాదుల్కి</i>	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 *కాదుకొని*.....*కాదునీదకొన*.....I cause to do.
- 2 *కాదుకొని*.....*కాదుకొని*.....*కాదునీదకొన*.....thou causest to do.
- 3 { *కాదుకొని*.....*కాదునీదకొన*.....  
*కాదుకొని*.....*కాదునీదకొన*.....  
*కాదుకొని*.....*కాదునీదకొన*..... } he, she, or it, causes to do.

PLURAL.

- 1 *కాదుకొని*.....*కాదునీదకొన*.....we cause to do.
- 2 *కాదుకొని*.....*కాదునీదకొన*.....ye cause to do.
- 3 { *కాదుకొని*.....*కాదునీదకొన*.....they (m. and f.) cause to do.  
*కాదుకొని*.....*కాదునీదకొన*.....they (n.) cause to do.

PAST TENSE.

SINGULAR.

- 1 *కాదునీదకొన*.....*కాదునీదకొన*.....I caused to do.

2 మాడిసిది or మాడిసిది, మాడిసిదయ్ ..... *thou causedst to do.*

3 { మాడిసిదసు ..... మాడిసిదం .....  
మాడిసిదళు ..... మాడిసిదల్ .....  
మాడిసిరు ..... మాడిసిదుదు ..... } *he, she, or it, caused to do.*

PLURAL.

1 మాడిసిది పు ..... మాడిసిది పు ..... *we caused to do.*

2 మాడిసిదిరి ..... మాడిసిదిర్ ..... *ye caused to do.*

3 { మాడిసిదరు ..... మాడిసిదర్ ..... *they (m. and f.) caused*  
మాడిసిదపు ..... మాడిసిదుపు ..... *[to do.*  
*they (n.) caused to do.*

FUTURE TENSE.

SINGULAR.

1 మాడిసువిను ..... మాడిసువిన్ ..... *I will cause to do.*

2 మాడిసువి or మాడిసువి, మాడిసువయ్ ..... *thou wilt cause to do.*

3 { మాడిసువసు ..... మాడిసువం .....  
మాడిసువళు ..... మాడిసువల్ .....  
మాడిసువదు ..... మాడిసువుదు ..... } *he, she, or it, will cause*  
*[to do.]*

PLURAL.

1 మాడిసువిపు ..... మాడిసువిపు ..... *we will cause to do.*

2 మాడిసువిరి ..... మాడిసువిర్ ..... *ye will cause to do.*

3 { మాడిసువరు ..... మాడిసువర్ ..... *they (m. and f.) will cause*  
మాడిసువపు ..... మాడిసువుపు ..... *[to do.]*  
*they (n.) will cause to do.*

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1 మాడిసియ్యెను ..... *I will cause to do.*

2 మాడిసియ్యె ..... *thou wilt cause to do.*

- 3 { మాది సీయాను.....  
మాది సీ యాళు.....  
మాది సీ యై..... } *he, she, or it, will cause to do.*

PLURAL.

- 1 మాది సీ యైవు..... *we will cause to do.*  
2 మాది సీ యిరి..... *ye will cause to do.*  
3 { మాది సీ యారు..... *they (m. and f.) will cause to do.*  
మాది సీ యావు..... *they (n.) will cause to do.*

IMPERATIVE MOOD.

SINGULAR.

- 1 నానుమాది సీ లి or మాది సీ వే. మాది సీ వేం. *let me cause to do.*  
2 మాది సీ..... మాది సీ or మాది సీ..... *cause thou to do.*  
3 { అవసు } మాది సీ లి or మాది సీ వదు }  
{ అవళు } మాది సీ గి or మాది సీ వుదు } *let him, her, or it, cause to do.*  
{ అదు }

PLURAL.

- 1 నావుమాది సీ లి or మాది సీ వ... మాది సీ వం..... *let us cause to do.*  
2 మాది సీ or మాది సీ రి.. మాది సీం or మాది సీ వుదు.. *cause ye to do.*  
3 { అవరు } మాది సీ లి or మాది సీ వదు.. మాది సీ వం } *let them (m. and f.) cause to do.*  
{ అవు } మాది సీ గి or మాది సీ వుదు } *let them (n.) cause to do.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

- 1 మాది సీ ను.... మాది సీ న్ ..... *I do not, did not, or will not, cause to do.*  
2 మాది సీ..... మాది సీ య్ -- *thou dost not, didst not, or will not, cause to do.*  
3 { మాది సీ ను.... మాది సీ న్ ..... *he does not, did not, or will not, cause to do.*  
మాది సీ య్..... మాది సీ య్..... *she does not, did not, or will not, cause to do.*  
మాది సీ న్..... మాది సీ న్..... *it does not, did not, or will not, cause to do.*

## PLURAL.

- 1 ಮಾಡಿಸೆವು....ಮಾಡಿಸೆವು... we do not, did not, or will not, cause to do.  
 2 ಮಾಡಿಸರಿ....ಮಾಡಿಸಿರ್ ~ye do not, did not, or will not, cause to do.  
 3 { ಮಾಡಿಸರು....ಮಾಡಿಸರ್...they (m. and f.) do not, did not, or will not, [cause to do.  
       { ಮಾಡಿಸವು....ಮಾಡಿಸವು...they (n.) do not, did not, or will not, [cause to do.

## GERUNDS.

## AFFIRMATIVE.

Present....ಮಾಡಿಸುತ್ತಾ or ಮಾಡಿಸುತ್ತ ಮಾಡಿಸುತ್ತಿ or ಮಾಡಿಸುತೆ causing to do.

Past.....ಮಾಡಿಸಿ ..... ಮಾಡಿಸಿ.....having caused to do.

## NEGATIVE.

Aorist....ಮಾಡಿಸದೆ ..... ಮಾಡಿಸದೆ.....not having caused to do.

## PARTICIPLES.

## AFFIRMATIVE.

Present....ಮಾಡಿಸುತ್ತಿರುವ.....that causes to do.

Past.....ಮಾಡಿಸಿದ.....ಮಾಡಿಸಿದ.....that caused to do.

Future..ಮಾಡಿಸುವ.....ಮಾಡಿಸುವ.....that will cause to do.

## NEGATIVE.

Aorist....ಮಾಡಿಸದ..ಮಾಡಿಸದ..that does not, did not, or will not, cause to do.

## OF PASSIVE VERBS.

Passive verbs are rarely used in Carnāṭaca, the idiom of the language being averse to them. Any active verb may, however, be rendered passive, by striking out the final vowel of the second infinitive, and adding to it the irregular verb ಪಡಲಿಕ್ಕಿ to suffer, conjugated through all it's tenses.

## EXAMPLE.

## INFINITIVE MOOD.

Modern form.	Ancient form.	
ಕರಿಯಲ್ಪಡ.....	ಕರಿಯಲ್ಪಡ.....	} to be called.
ಕರಿಯಲ್ಪಡಲು.....	ಕರಿಯಲ್ಪಡಲ್.....	
ಕರಿಯಲ್ಪಡಲಿಕ್ಕಿ.....	ಕರಿಯಲ್ಪಡಲ್ವಿ.....	

## AFFIRMATIVE MOOD.

## PRESENT TENSE.

## SINGULAR.

- 1 ಕರಿಯಲ್ಪಡು ಶ್ರೀನಿ.....ಕರಿಯಲ್ಪಟ್ಟೆನೆ.....*I am called.*
- 2 ಕರಿಯಲ್ಪಡುತ್ತಿ or ಕರಿಯಲ್ಪಡುತ್ತಿಮಿ.ಕರಿಯಲ್ಪಟ್ಟೆಯ್ *thou art called.*
- 3 { ಕರಿಯಲ್ಪಡುತ್ತಾನೆ.....ಕರಿಯಲ್ಪಟ್ಟೆಂ.....  
ಕರಿಯಲ್ಪಡುತ್ತಾಳೆ.....ಕರಿಯಲ್ಪಟ್ಟೆರ್.....  
ಕರಿಯಲ್ಪಡುತ್ತದೆ.....ಕರಿಯಲ್ಪಟ್ಟೆಡು..... } *he, she, or it, is called.*

## PLURAL.

- 1 ಕರಿಯಲ್ಪಡುತ್ತೇವೆ.....ಕರಿಯಲ್ಪಟ್ಟೆವು.....*we are called.*
- 2 ಕರಿಯಲ್ಪಡುತ್ತಿರಿ.....ಕರಿಯಲ್ಪಟ್ಟಿರಿ.....*ye are called.*
- 3 { ಕರಿಯಲ್ಪಡುತ್ತಾರೆ.....ಕರಿಯಲ್ಪಟ್ಟಿರ್.....*they (m. and f.) are called.*  
ಕರಿಯಲ್ಪಡುತ್ತವೆ.....ಕರಿಯಲ್ಪಟ್ಟವು.....*they (n.) are called.*

## PAST TENSE.

## SINGULAR.

- 1 ಕರಿಯಲ್ಪಟ್ಟೆನು.....ಕರಿಯಲ್ಪಟ್ಟೆನ್.....*I was called.*
- 2 ಕರಿಯಲ್ಪಟ್ಟಿ or ಕರಿಯಲ್ಪಟ್ಟಿ ಕರಿಯಲ್ಪಟ್ಟಿ ಯ್.....*thou wast called.*
- 3 { ಕರಿಯಲ್ಪಟ್ಟನು.....ಕರಿಯಲ್ಪಟ್ಟಂ.....  
ಕರಿಯಲ್ಪಟ್ಟಳು.....ಕರಿಯಲ್ಪಟ್ಟರ್.....  
ಕರಿಯಲ್ಪಟ್ಟದು.....ಕರಿಯಲ್ಪಟ್ಟೆಡು..... } *he, she, or it, was called.*

## PLURAL.

- 1 ಕರಿಯಲ್ಪಟ್ಟೆವು.....ಕರಿಯಲ್ಪಟ್ಟೆವು.....*we were called.*
- 2 ಕರಿಯಲ್ಪಟ್ಟಿರಿ.....ಕರಿಯಲ್ಪಟ್ಟಿರಿ.....*ye were called.*
- 3 { ಕರಿಯಲ್ಪಟ್ಟರು.....ಕರಿಯಲ್ಪಟ್ಟಿರ್.....*they (m. and f.) were called.*  
ಕರಿಯಲ್ಪಟ್ಟವು.....ಕರಿಯಲ್ಪಟ್ಟವು.....*they (n.) were called.*

## FUTURE TENSE.

## SINGULAR.

- 1 శరీయర్పడుచిను...శరీయర్పడుచిన్ ....I shall be called.
- 2 శరీయర్పడువినిశరీయర్పడుచిశరీయర్పడు వయ్ .thou wilt be called.
- 3 { శరీయర్పడువను...శరీయర్పడువం....  
శరీయర్పడువగు...శరీయర్పడువగ్... } he, she, or it, will be called.  
శరీయర్పడువడు...శరీయర్పడువుడు

## PLURAL.

- 1 శరీయర్పడుచివు...శరీయర్పడుచివు....we shall be called.
- 2 శరీయర్పడువిరి...శరీయర్పడువిర్.....ye shall be called.
- 3 { శరీయర్పడువరు...శరీయర్పడువర్....they (m. and f.) will be called.  
శరీయర్పడువవు...శరీయర్పడువువు....they (n.) will be called.

## SECOND FORM OF THE FUTURE

## IN THE MODERN DIALECT.

## SINGULAR.

- 1 శరీయర్పట్టిను.....I shall be called.
- 2 శరీయర్పట్టియి.....thou wilt be called.
- 3 { శరీయర్పట్టినను.....  
శరీయర్పట్టినగు..... } he, she, or it, will be called.  
శరీయర్పట్టినరు.....

## PLURAL.

- 1 శరీయర్పట్టివు.....we shall be called.
- 2 శరీయర్పట్టిరి.....ye will be called.
- 3 { శరీయర్పట్టినరు.....they (m. and f.) will be called.  
శరీయర్పట్టినవు.....they (n.) will be called.

IMPERATIVE MOOD.

SINGULAR.

- 1 ನಾನು { ಕರೆಯಲ್ಪಡಲಿ } ಕರೆಯಲ್ಪಡುಣಿ...let me be called.
- 2 ಕರೆಯಲ್ಪಡು..ಕರೆಯಲ್ಪಡು or ಕರೆಯಲ್ಪಡು-be thou called.
- 3 { ಅವನು } ಕರೆಯಲ್ಪಡಲಿ... { ಕರೆಯಲ್ಪಡುಣಿ or ಕ }  
 { ಅವಳು } ಕರೆಯಲ್ಪಡುವಳು { ಕರೆಯಲ್ಪಡುವಳು } let him, her, or it,  
 { ಅದು } ಕರೆಯಲ್ಪಡುವದು [be called.]

PLURAL.

- 1 ನಾವು { ಕರೆಯಲ್ಪಡಲಿ... } ಕರೆಯಲ್ಪಡುವು...let us be called.
- 2 ಕರೆಯಲ್ಪಡು or ಕರೆಯಲ್ಪಡು or ಕರೆಯಲ್ಪಡು or ಕರೆಯಲ್ಪಡುವು...be ye  
 [called.]
- 3 { ಅವರು } ಕರೆಯಲ್ಪಡಲಿ... { ಕರೆಯಲ್ಪಡುಣಿ } let them (m. and f.) be called.  
 { ಅವಳು } ಕರೆಯಲ್ಪಡುವಳು { or ಕರೆಯಲ್ಪಡುವಳು } let them (n.) be called.

NEGATIVE MOOD.

AORIST.

SINGULAR.

- 1 ಕರೆಯಲ್ಪಡೆನು..ಕರೆಯಲ್ಪಡೆನ್..I am not, was not, or shall not be, called.
- 2 ಕರೆಯಲ್ಪಡೆ...ಕರೆಯಲ್ಪಡೆಯ್ thou art not, wast not, or wilt not be, called.
- 3 { ಕರೆಯಲ್ಪಡೆನು..ಕರೆಯಲ್ಪಡೆನ್..he is not, was not, or will not be, called.  
 { ಕರೆಯಲ್ಪಡೆಳು..ಕರೆಯಲ್ಪಡೆಳ್..she is not, was not, or will not be, called.  
 { ಕರೆಯಲ್ಪಡೆದು..ಕರೆಯಲ್ಪಡೆದು..it is not, was not, or will not be, called.

PLURAL.

- 1 ಕರೆಯಲ್ಪಡೆವು..ಕರೆಯಲ್ಪಡೆವು..we are not, were not, or shall not be,  
 [called.]
- 2 ಕರೆಯಲ್ಪಡರಿ..ಕರೆಯಲ್ಪಡರ್..ye are not, were not, or will not be, called.
- 3 { ಕರೆಯಲ್ಪಡರು..ಕರೆಯಲ್ಪಡರ್..they (m. and f.) are not, were not, or  
 [will not be, called.]  
 { ಕರೆಯಲ್ಪಡವು..ಕರೆಯಲ್ಪಡವು..they (n.) are not, were not, or will not be,  
 [called.]



## GERUNDS.

## AFFIRMATIVE.

*Present..* ಕರಿಯಲ್ಪಡು or ಕರಿಯಲ್ಪಡು ತ್ರ ಕರಿಯಲ್ಪಡು ತ್ರಿ or ಕರಿಯಲ್ಪಡು ತ್ರ....being called.  
*Past.....* ಕರಿಯಲ್ಪಟ್ಟು.....ಕರಿಯಲ್ಪಟ್ಟು.....having been called.

## NEGATIVE.

*Aorist.....* ಕರಿಯಲ್ಪಡದೆ.....ಕರಿಯಲ್ಪಡದೆ.....not having been called.

## PARTICIPLES.

## AFFIRMATIVE.

*Present..* ಕರಿಯಲ್ಪಡು ತ್ರಿರುವ.....that is called.  
*Past.....* ಕರಿಯಲ್ಪಟ್ಟು.....ಕರಿಯಲ್ಪಟ್ಟು.....that was called.  
*Future.....* ಕರಿಯಲ್ಪಡುವ.....ಕರಿಯಲ್ಪಡುವ.....that will be called.

## NEGATIVE.

*Aorist ....* ಕರಿಯಲ್ಪಡದ..ಕರಿಯಲ್ಪಡದ..that is not, was not, or will not be, [called.

## OF ROOTS DERIVED FROM FOREIGN LANGUAGES.

In the foregoing parts of this chapter, the treatment of roots of pure Carnāṭaca origin has been explained. Very many words, however, have in addition been introduced from the Sanscrit, and some from the Hindoostanee language, which, after undergoing certain changes, become also roots; and are then inflected according to the rules that have been laid down for verbs of the first conjugation.

## CLASS THE FIRST.

All Sanscrit verbal nouns of the class termed ಉದಂಶ, with the exception of ಪಡುನ the act of picking up, ಕಡುನ the act of cutting, ಕಿವು the act of hearing, ಕವು the act of sounding, ನಡುನ the act of conveying, ಸುವನ the act of praising, and ಕವುನ the act of withering, may be converted into roots by cutting off the final syllable, and adding the affix ಇಸು; as ಪಾತಿಸು protect, ಅನುಕರಿಸು imitate, &c.

Twenty-five nouns of this class, viz. *ನಮನ* the act of prostrating, *ಕ್ರಮಣ* the act of wandering, *ರಮಣ* the act of enjoying, *ಕ್ರಮಣ* the act of stepping, *ಗಮನ* the act of going, *ಸಂಕ್ರಮಣ* the act of joining, *ಉಪಕ್ರಮಣ* the act of beginning, *ಉಕ್ರಮಣ* the act of departing, *ವರಣ* the act of choosing, *ಧರಣ* the act of putting on, *ಹರಣ* the act of depriving, *ಛರಣ* the act of bearing, *ಸ್ಥರಣ* the act of recollecting, *ಪ್ರರಣ* the act of hastening, *ಶ್ವರಣ* the act of grieving, *ಚರಣ* the act of moving about, *ಜನನ* the act of being born, *ಮವನ* the act of binding, *ಕಥನ* the act of relating, *ಕಥನ* the act of fighting, *ಮಥನ* the act of churning, *ಪ್ರಥನ* the act of stringing pearls, &c. *ರಾರಣ* the act of crossing, *ಪೂರಣ* the act of filling up, and *ಜರಣ* the act of digesting, take, optionally, the affixes *ಇಸು* or *ಇಯಿಸು*; as *ನಮಿಸು* or *ನಮಯಿಸು* prostrate.

And the following six nouns, viz. *ಉಪ್ಪಾಸನ* the act of calling, *ವ್ಯಾಖ್ಯಾನ* and *ಟಿಪ್ಪಣ* the act of writing a commentary, *ಮನನ* the act of contemplating, *ಸೆವನ* the act of sewing, and *ಸಂಬನ* the act of stringing pearls, &c. become roots, by the addition of *ಇಸು*, without suffering the loss of their final syllable.

The Hindoostanee verbal nouns *ಫರ್ಮಾನ* the act of commanding, *ಉಟಾನ* the act of plundering, *ಜಲಾನ* the act of burning, *ಫಿರಾನ* the act of turning, *ಬದಲಾನ* the act of changing, and many others, belong also to this class; and are converted into roots by cutting off the final syllable, and adding the affix *ಇಸು*.

#### CLASS THE SECOND.

Thirty-five Sanscrit verbal nouns, of the class termed *ಘುಬಂತ್*, viz. *ಪ್ರಾಪ್ತ* the act of enjoying, *ಪ್ರಾಪ್ತ* the act of imagining, *ಕಾಮ* the act of loving, *ಪ್ರಾಪ್ತ* the act of exceeding, *ರಂಗ* the act of colouring, *ಜಿಹವ* the act of eating, *ಲಾವ*

the act of cutting, *స్తాద* the act of tasting, *కాథ* the act of making a poem, *నాద*, *నినాద*, *అంశావ* and *సంశావ* the act of sounding, *వ్యే* and *సంవ్యే* the act of hastening, *నియ్యే* and *నియూమ* the act of ordering, *వియ్యే* the act of separating, *సంయ్యే* the act of joining, *య్యే* the act of contemplating, *అభ్యే* the act of fearing, *విజ్ఞాన* the act of believing, *అంలాప* and *సంలాప* the act of speaking, *రా* and *అశ్రిలాష* the act of desiring, *అప్రా* the act of increasing, *ప్రసార* and *విశాల* the act of spreading, *వివేక* the act of adjusting, *అదార* the act of giving, *అద్దార* and *వివార* the act of marrying, and *సంశార* and *సన్నాద* the act of preparing, may be converted into Carnāṭaca roots by the addition of *ఇ* ; as *క్రాయ* enjoy, *క్రಾವ* imagine. Thirteen Sanscrit verbal nouns of the class termed *క్రినంత*, viz. *మరి* and *మరి* the act of praising, *యరి* the act of stopping, *నరి* the act of bending, *సీద్ధి* the act of effecting, *వృద్ధి* the act of improving, *శుష్టి* the act of being glad, *పష్టి* the act of becoming fat, *శృష్టి* the act of ploughing, *స్థితి* the act of being, *అభి* the act of gaining, *రూఢి* the act of establishing, and *సమ్మతి* the act of consenting ; four verbal nouns of the class termed *అజంత*, viz. *అప్రయ* the act of increasing, *విశద* the act of explaining, *జయ* the act of conquering, and *క్షయ* the act of decreasing ; two of the class termed *అఙంత*, viz. *సంగర* the act of fighting, and *దర* the act of frightening ; two of the class termed *అఙంత*, viz. *స్వాభర* the act of conceiving, and *సంపర* the act of walking ; and two of the class termed *అజంత*, viz. *టీకా* the act of writing a commentary, and *భేద* the act of breaking ; may, in like manner, be converted into roots by the addition of *ఇ* ; as *స్తుతి* praise, *అప్రాయ* increase, &c.

The Sanscrit nouns *సమీప* vicinity, *మూఢ* an obstinate person, *ప్రం* *కార* an ornament, *శుష్క* a dry thing, and *స్వతంత్ర* competency, also belong to

this class, and are converted into roots in a similar manner; as ಸಮೀಪಿಸು *approach*.

The roots of foreign origin which have been mentioned in this section, have also a causal meaning; but do not admit of that change which has already been spoken of in the section treating of causal verbs; as ಪಠಿಸು *read, or cause to read*.





## CHAPTER FOURTH.

### OF INDECLINABLE WORDS AND PARTICLES.

THE indeclinable words in Carnátaca are of four sorts, namely, postpositions, adverbs, conjunctions, and interjections. There are also some particles denoting doubt, question, and affirmation; and two that serve as conjunctions. In the following lists, it is believed, that all those in most frequent use will be found.

#### POSTPOSITIONS.

Modern form.	Ancient form.	
ನಂಗೆದ or ನಂಗೆಡೆ	ಒಂದಿ	} <i>with.</i>
ಒದನೆ	ಒದನೆ	
ಕೂಡ	ಕೂಡೆ	
ಒನ್ನರ	ಒನ್ನಂ	} <i>for.</i>
ಒನ್ನರ		
ಬನ್ನಿ		} <i>on account of.</i>
ನಿಮಿತ್ತ or ನಿಮಿತ್ತವಾಗಿ		
ಋಣಕ		
ಇಂತ್ರಲಾ or ಅಂತ್ರಲಾ	ಇಂ	} <i>than.</i>
ಇಂತ or ಅಂತ		
ತನಕ	ಅನಕ	} <i>till, until, or as far as.</i>
ವರಿಗೆ	ವರಿಗಂ	
ಮಟ್ಟಿಗೆ		
ಪರ್ಯಂತ or ಪರ್ಯಂತ		

సుత్ర.....	}	about.
సుత్రలు.....సుత్రం.....		
సుత్రు.....		
బళ్ళిక.....	}	} బరికం or బరికి.....after.
తరువాయ.....		
దారకు or దారకు.....	}	} without.
దారకు.....		
ముంబి or ముంబీతవా.....		before.
బళ్ళయ.....		near.

## ADVERBS.

తిరిగి or తిరుగ.....మళ్ళి.....	again.
బరిదే.....బరిదే.....	in vain.
దాంగి or దాగి.....అంతి.....	in that manner.
మీంగి or మీగి.....ఇంతి.....	in this manner.
ద్యాంగి or ద్యాగి.....ఎంతి.....	in what manner.
అలాగ or అలాగలు.....అలాగ్.....	then.
అలాగనింద.....అలాగ్.....	thence.
అలాగ్.....అలాగ్.....	for that time.
ఈగ or ఈగలు.....ఈగ్.....	now.
ఈగనింద.....ఈగ్.....	hence.
ఈగ్.....ఈగ్.....	for the present time.
యావగ or యావగలు.....	when.
యావగనింద.....	whence.
యావగ్.....	for which time.

ನಿನ್ನಿ	ನಿನ್ನಿ	yesterday.
ನಿನ್ನಿಯಿಂದ	ನಿನ್ನಿಯಂ	since yesterday.
ನಿನ್ನಿಗೆ	ನಿನ್ನಿಗೆ	for yesterday.
ನಿನ್ನಿನ	ನಿನ್ನಿನ	of yesterday.
ಮೊನ್ನೆ	ಮೊನ್ನೆ	the day before yesterday.
ಮೊನ್ನೆಯಿಂದ	ಮೊನ್ನೆಯಂ	since the day before yesterday.
ಮೊನ್ನೆಗೆ	ಮೊನ್ನೆಗೆ	for the day before yesterday.
ಮೊನ್ನಿನ	ಮೊನ್ನಿನ	of the day before yesterday.
ನಾಳೆ	ನಾಳೆ	to-morrow.
ನಾಳೆಯಿಂದ	ನಾಳೆಯಂ	since to-morrow
ನಾಳೆಗೆ	ನಾಳೆಗೆ	for to-morrow.
ನಾಳಿನ	ನಾಳಿನ	of to-morrow.
ನಾಳೆದ್ದು	ನಾಳೆದ್ದು	the day after to-morrow.
ನಾಳೆದ್ದರಿಂದ	ನಾಳೆದ್ದರಿಂ	from the day after to-morrow.
ನಾಳೆದ್ದಕ್ಕೆ	ನಾಳೆದ್ದಿಗೆ	for the day after to-morrow.
ನಾಳೆದ್ದರ	ನಾಳೆದ್ದರ	of the day after to-morrow.
ಈವಾರಿ	ಈವಾರಿ	in the present year.
ಹಳೆಯವಾರಿ	ಹಳೆಯವಾರಿ	in the last year.
ಬೆಳಿಗ್ಗೆ	} ವಾಳಿ	morning.
ಹಾಲು		
ಮಂಜು	} ಮುಸು	evening.
ಮುಸು		
ಮುಸು	} ಮುಸು	a little.
ಮುಸು		
ಮುಸು	} ಮುಸು	much.
ಮುಸು		



మరిన.....మరిన.....	other.
అంతే.....అంతే.....	} like.
ఒకాడెయల..... ఒల్ or చాల.....	
అందు or ఇందు.....అందు or ఇందు.....	thus.
అల్లవే .....అల్లె.....	is it not ?
ఎంగడఎంగడ.....ఇంగడంగడ.....	} distinctly.
చీరే చీరే..... చీరే చీరే.....	
సుమ్మనే or సుమ్మనే ... సుమ్మనే or సుమ్మనే.....	only ; quietly.
నేట్టినే or నేట్టినే..... నేట్టినే or నేట్టినే.....	} straightly.
బయ్యనే.....బయ్యనే.....	
బింబనే or బింబనే.....బింబనే .....	strongly.
లేప్పనే or లేప్పనే .....	freely.
లసేకనే.....లసేకనే.....	silently.
క్యాంకనే.....క్యాంకనే.....	} quickly.
బక్కనే .....	
క్యారనే.....క్యారనే.....	
క్యగనే.....	
చీగనే or చీగనే.....	
ఒమ్మేనే or ఒట్టేనే.....	at once.
శింపనే or శిబ్బనే.....శిబ్బనే.....	redly.
కప్పనే.....కప్పనే.....	blackly.
శ్రింయ్యనే.....	sweetly.
శ్రింయ్యనే.....	bitterly.
చీగ్గనే.....చీగ్గనే.....	whitely.

ಮೆಲ್ಲನೆ or ಮೆಲ್ಲನೆ ..... ಮೆಲ್ಲನೆ or ಮೆಲ್ಲನೆ ..... softly.  
 ಶ್ವೇದನೆ or ಶ್ವೇದನೆ ..... ಶ್ವೇದನೆ ..... coldly.  
 ಸ್ವಲ್ಪವಾಗಿ or ಸ್ವಲ್ಪವಾಗಿ ..... ಸ್ವಲ್ಪವಾಗಿ ..... smoothly.  
 ಬೆಚ್ಚನೆ or ಬೆಚ್ಚನೆ ..... ಬೆಚ್ಚನೆ ..... hotly.

A great number of adverbs are also formed by adding ಲೂಗಿ, the past gerund of the root ಲೂಘ, signifying *become*, to nouns in the nominative case; as ಸಂತೋಷವಾಗಿ gladly, ಸ್ವಾಂತವಾಗಿ silently, ದುಃಖವಾಗಿ sorrowfully, ದೃಢವಾಗಿ strongly, ಮಧುರವಾಗಿ sweetly, ಕತ್ತಲೆಯಾಗಿ darkly, ಅಂಜವಾಗಿ beautifully, ಉಪ್ಪಾಗಿ salily, ಕಪ್ಪಾಗಿ blackly, ಹೊಸದಾಗಿ newly, &c.

## CONJUNCTIONS.

ಲೂದಲ ..... or, any, even, at least.  
 ಲೂದಲಿ ..... but.  
 ಲೂಗಲಿ ..... ಲೂಗಲಿ ..... or.  
 ಲೂದಾಸ್ಯ ..... ಲೂದಾಸ್ಯ ..... but, however.  
 ಮತ್ತೆ or ಮತ್ತೆ ..... ಮತ್ತೆ ..... and, more, else.  
 ಸಹ ..... with, even, also.  
 ಇನ್ನೂ ..... more, yet, still.  
 ಲೂದಲಿಂದ ..... because, therefore.

## INTERJECTIONS.

ಅಹಹ ..... ಅಹಹ .....  
 ಅಕಟ ..... ಅಕಟ ..... } expressive of sorrow and pain.  
 ಅಯ್ಯೋ ..... ಅಯ್ಯೋ .....  
 ಅಃ ..... ಅಃ ..... } expressive of pleasure, admiration, jest, or reproach.  
 ಲೂಃ ..... ಲೂಃ .....

ಬೆಳ್ಳಿ or ಇನ್ ..... ಬೆಳ್ಳಿ or ಇನ್ ..... expressive of *disgust*.

ಓ.....	} O! Oh!
ಎಲೆ.....	
ಎಲೈ.....	
ಉಏ.....	
ಎಲೆ-ಏ.....	
ಎಲೈ.....	
ಎಲಾ.....	
ಎಲಾಏ.....	

#### PARTICLES.

ಏ..... ಎ or ಏ .....	} are particles denoting <i>doubt</i> or <i>question</i> .
ಓ..... ಓ or ಓ.....	
ಉ.....	
ಏ.. .. ಏ .....	is an emphatic particle denoting <i>affirma-</i>
ಉ..... ಉ or ಉ .....	signifies <i>and, also, or even</i> .
ಓ.....	is a particle denoting <i>if</i> .



## CHAPTER FIFTH.

### OF DERIVATIVE WORDS.

IN addition to the derivative words which have already been noticed in the chapters upon verbs and indeclinable words, there are two other sorts, which are of very frequent occurrence in the Carnāṭaca language; the first being nouns derived from nouns and pronouns, and the second nouns derived from the roots of verbs.

#### MASCULINE DERIVATIVES.

The affix వంత is added to nouns, to denote a person in possession of any thing or quality; as ధనవంతసు a possessor of riches, రూపవంతసు a possessor of beauty.

The affix లూళి is added to nouns, to denote the habits or manners of a person; as జూదాళి a gamester, మూతాళి a talkative person, సిగ్ధాళి a bashful person.

The affix గ్గ is added to nouns, to denominate a person by his trade, work, habit, performance, study, office, or birth; as తంబులిగ్గు a beetel seller, కాయిగ్గు a vegetable vender, మద్దళిగ్గు a drummer, నూరిగ్గు an oil man, దుసిగ్గు a liar, అటవటిగ్గు a deceiver, లుపహసిగ్గు a faster, వ్రళిగ్గు a performer of a vow, జ్యోయసిగ్గు an astrologer, సిద్ధాంతిగ్గు an astronomer, శాస్త్రిగ్గు a learned man, బాగరూరిగ్గు a grammarian, లిక్కిగ్గు an accountant, ప్రంచారిగ్గు a treasurer, పట్టిశాలిగ్గు a citizen.

The affix గార is added to nouns, to denote a person by his trade or profes-

sion ; as మాలిగారసు a garland maker, శంఖుగారసు a brazier, బళ్ళిగారసు a bangle maker, మణిగారసు a bead maker, బరిగారసు a scabbard maker.

The affix ర or లూర is added to the nouns పొయ and శమ్మ, to denote the maker of them ; as పొయరసు or పొయారసు a pot-maker, శమ్మరసు or శమ్మూరసు an iron smith.

The affix గ్రహి is added to nouns, to denote the taker of a thing ; as అంబ గ్రహిము a taker of bribes, సొలగ్రహిము a debtor, అంటిగ్రహిము a player.

The affix వాచిగ or గ is added to nouns, to denote a person by his habits ; as అంబ వాచిగసు or అంబ గసు a person who is in the habit of receiving bribes, మాదువాచిగసు or మాదు గసు a person who talks constantly.

The affix వదిగ is added to nouns, to denote a person by profession ; as డూవదిగసు a flower man, మాలివదిగసు a garland maker.

The affix అన is added to pronouns of locality, to denote a person being the native of a certain place ; as మూడనసు a native of the eastward, తింకనసు a native of the southward.

The affix గృత is added to nouns, to denote a person by his birth ; as అంబ గృతసు one born in a flower, viz. Bramha.

The affix డ or అన is added to local pronouns, terminating in ఇ, to denote a person to be a native of a certain place ; as అన్నిడసు or అన్నియనసు a native of that place, ఇన్నిడసు or ఇన్నియనసు a native of this place.

The affix గార or కార is added to nouns, to denote a person by his habits ; as నానగారసు or నానకారసు a jester, ననగారసు or ననకారసు a person who always laughs, మిసగారసు or మిసకారసు a deceiver.

The affix లూయ is added to a noun, to denote a person who is wholly given up to a thing ; as ముగ్ధులూయ a whoremonger.

The affix వళ్ళ is added to a noun, to denote a person by his occupation ; as వడివళ్ళు *a washerman*.

#### FEMININE DERIVATIVES.

Nouns denoting persons by their sect, and terminating in the vowel అ, are rendered feminine by the addition of the affix ఇతి; as బ్రాహ్మణితి *a female bramin*, అరసీతి *a queen or female of the rajah cast*.

Derivative nouns formed by the addition of the affixes వడివ or ఇవ, are rendered feminine by adding the affix ఇతి; as డూవడితి *a floxer woman*, దుసీతి *a female liar*.

Derivative words formed by the addition of the affix వ, are rendered feminine by adding the affix ఇ or ఇతి; as మాదు or మాదితి *a talkative female*.

Derivative nouns terminating in the affixes వం, లూయ, వారివ or ఇవ, are rendered feminine by the addition of the affix ఇ or ఎ; as హాపవతి or హాపవతి *a beautiful female*, లాభవారి or లాభవారి *a female who receives bribes*, సూగూయి or సూగూయి *a procuress*, అలరిబియ or అలరిబియ *the goddess of learning*.

Derivative nouns terminating in the affixes ర or అర and కర or కర are rendered feminine, either by adding the affix ఇతి, or by cutting off the final syllable, and adding the affix తి; as కంబరితి, కంబత్రి, కంబారితి or కంబత్రి *a female pot-maker*, మియసకరితి, మియసకత్రి, మియసకారితి or మియసకత్రి *a female deceiver*.

Derivative nouns terminating in the affix వళ్ళ, are rendered feminine by cutting off the final vowel, and adding the affix తి; as వడివళ్ళియ *a washerwoman*.

Derivative nouns terminating in the affix అ or డ, are rendered feminine

by the addition of the affix య; as తింకాయ a female of the southward, అల్లికయ a female native of that place.

#### NEUTER DERIVATIVES.

The affix తన is added to nouns, to denote the quality of a thing; as మనుష్యతన manhood, విరతన or ధూతన bravery, శరీరతన chastity, సూతన whorishness.

The affix శిశి is added to some nouns, to denote quality or office; as అన్నశిశియు or పన్నశిశియు highness, గురువశియు priesthood, అయతశిశియు length.

The affix పు is added to nouns of quality, after cutting off the final syllable, and also occasionally the vowel or syllable that precedes it; as పిల్లపు whiteness, శింపపు redness.

#### VERBAL NOUNS.

The affix శు is added to the roots of verbs, to denote a person who is constantly engaged in a certain action; as అంజుశు a timid person, or one that is constantly fearing, అడుశు a gamester, చదుశు a reader.

The affix శ్చ is added to the root అస్థి, to denote the eater of a thing, and the consonant య of the final syllable is also omitted; as అమృతశ్చ an eater of ambrosial food, ఎరుశ్చ an eater of air, or a serpent.

The affix శ్చ is also added to the root చ్చలు kill, to denote the killer of a thing, and the root is changed into శ్చలి; as మిషశ్చలి a fish killer, అంబుశ్చలి an elephant killer.

The affix శ్చ is added to the root శ్చట్ట, to denote a cutter; and the penultimate consonant of the root is also omitted; as శ్చట్టశ్చట్ట a stone cutter, మరశ్చట్ట a wood cutter, or carpenter.

Verbal nouns are formed by adding to the roots of all verbs the affixes ಉವ, ಫವ, or ಓಣ; as ಕೂಲಿಯುವ ಡು, ಕೂಲಿಫ ಡು, or ಕೂಲಿಯೋಣ the act of dancing, ಕಾಯುವಡು, ಕಾಫಡು, or ಕಾಯೋಣ the act of protecting, ಇಳಿಯುವ ಡು, ಇಳಿಫ ಡು, or ಇಳಿಯೋಣ the act of descending, ನಾಡುವಡು, ನಾಡುಫ ಡು, or ನಾಡೋಣ the act of seeing, ಬರಿಯುವಡು, ಬರಿಫಡು, or ಬರಿಯೋಣ the act of writing.

The roots ಮೂರಿ bend, ಕೂರಿ dance, ಬಿಡಿ tie, ಸುಡಿ fear, ಮಡಿ say, ಅಡಿ chew, ಮುಡಿ contract, ಅಡಿ cut, ಇಡಿ stab, ಮುಡಿ break, ಬಡಿ beat, ಕಡಿ cut, ವೀಡಿ catch, ಬಿಡಿ burst, ಹಾಡಿ beat, ಮೀರಿ roar, ಮೀರಿ wander, ಕಾಡಿ make hollow, ಬೀರಿ wash a cloth, ನೆಲೆ leap, ಬೀರಿ rub, ಕೀಲಿ abuse, and ಅಲಿ wander, become nouns by the addition of ಠ; as ಮೂರಿಠ the act of bending, ಕೂರಿಠ the act of dancing, ಬಿಡಿಠ the act of tying.

Roots terminating in the syllables ಸು, ಲು, ರು or ಣ, and the roots ಅಂಘ್ರ govern, ಬಾಘ್ರ live, ಉಘ್ರ plough, ಅಘ್ರ cry, ಬ್ಯಘ್ರ fall, ಕುಘ್ರ be concealed under the ground, ಏಘ್ರ raise, ಶಾಘ್ರ wear, ಪೈಘ್ರ throw into a holy fire, ನಾಘ್ರ precede, ಕಾಘ್ರ take, and ಹಾಘ್ರ or ಶೈಘ್ರ split, become nouns by cutting off the final vowel, and adding the affix ಕಿ, or ಇಕಿ; as ಸ್ಯವೈ or ಸ್ಯವಿಕಿ the act of sneezing, ಸೂಲೈ or ಸೂಲಿಕಿ the act of spinning, ಲೋಠೈ or ಲೋಠಿಕಿ the act of thinking, ಮೂಠೈ or ಮೂಠಿಕಿ the act of deterring, ಅಂಘ್ರೈ or ಅಂಘ್ರೈಕಿ the act of governing, &c.

The following are the exceptions to this rule.

ಈಸು...produce young ones.	ಈಸು.....the act of producing young ones.
ಶಿನ್ನು...eat.	ಶಿನಿಸು.....the act of eating.
ಹಾಡಲು...resemble.	ಹಾಡಲಿಕಿ or ಹಾಡಲಿನಿ the act of resembling.
ನಾಲು...borrow.	ನಾಲು.....the act of borrowing.
ಸಲು.....form friendship.	ಸಲೈ.....the act of forming friendship.



కొల్లు... kill.	కొలె...the act of killing.
తారు....become lean.	తారిశి.....the act of becoming lean.
మారు...sell.	మారిశి or మారాటి the act of selling.
దారు...bear a burden.	దారిశి or దారవిశి..the act of bearing a burden.
తరు.....bring.	తరువిశి.....the act of bringing.
బరు..... come.	బరవు or బరువిశి.....the act of coming.
ఇరు...be.	ఇరవు or ఇరువిశి....the act of being.
లుడ్లు...eat.	లుటి or లుడ్డిశి .....the act of eating.

The roots అడ dig, తిడ accuse, దొడ praise, జడ move, నెడ engage, వడ return, మడ become pale, సడ or మడ enter, బడ bark, మడ contract, సడ roll up, లడ tumble down, దొడ roll down, and తడ follow, become nouns by cutting off the final vowel, and adding తి or ఇశి; as అడత్రి or అడత్రిశి the act of digging, దొడత్రి or దొడత్రిశి the act of praising.

Roots terminating in డ, become nouns by the addition of the affix ఇశి; as మడిశి the act of doing, బివడిశి the act of pinching.

## EXCEPTIONS.

నిడు.....plant.	నిడుశి or నిడిశి.....the act of planting.
లుడు ....dress.	లుడుశి or లుడిశి .....the act of dressing.
తొడు ..wear.	తొడుశి or తొడిశి ..the act of wearing.
అడు ....cook.	అడుశి or అడిశి ..... the act of cooking.
చీడు ....beg.	చీడిశి .....the act of begging.
మూడు shut.	మూడిశి .....the act of shutting.
ఆడు ..play.	ఆడిశి or ఆటి..the act of playing.
నాడు ..look.	నాడిశి or నాటి..the act of looking.
ఓడు.....run.	ఓడిశి or ఓటి .....the act of running.



ఊయు...pick up.	ఊయ్యెorఊయికి .the act of picking up.
ఊరయు...search.	ఊరయ్యెorఊరయికి .the act of searching.
నంబు....trust.	నంబిగి .....the act of trusting.
పాద్యు...approach.	పాద్యిగి.....the act of approaching.
ఊళ్ళు...dip.	ఊళ్ళిగి .....the act of dipping.
తాళ్ళు....bear.	తాళ్ళిగి .....the act of bearing.
తేమళ్ళు....gather.	తేమళ్ళిగి .....the act of gathering.
మోచ్చు....approve.	మోచ్చిగి .....the act of approving.
ఒందు...join.	ఒందికి .....the act of joining.
నందు...}	నందికి .....}
శందు...} become pale.	శందికి .....} the act of becoming pale.
అంజు ... fear.	అంజికి .....the act of fearing.
దాందు...attain.	దాందికి .....the act of attaining.
దాను...enter.	దాను రే.....the act of entering.
మను.....remain.	మను రే.....the act of remaining.
నడి....proceed.	నడిరే or నడివళ్ళిరే-the act of proceeding.
అళి .....measure.	అళిరే.....the act of measuring.
మోద్యు...beat.	మోద్యు or మోద్యికి..the act of beating.
ఓదు .....read.	ఓదు or ఓదికి .....the act of reading.
ఓ.....form friendship.	ఓపు .....the act of forming friendship.
దాళి...shine.	దాళిపు.....the act of shining.
నిని .....recollect.	నినిపు.....the act of recollecting.
కా .....protect.	కాపు.....the act of protecting.
ముని ...}	మునిసు .....}
కిని.....} become angry.	కినిసు.....} the act of becoming angry.
ముళి....}	ముళిసు.....}

తెలి...know.	తెలికి or తెలివకి.....the act of knowing.
శలి.. ....learn.	శలికి or శలివకి. ....the act of learning.
గిగి...descend.	గిగివకి.....the act of descending.
తుళి...tread.	తుళివకి.....the act of treading.
తిద్దు...correct.	తిద్దు or తిద్దువది.....the act of correcting.
వరి.. ....write.	వరివది or వరివకి.the act of writing.
మిగి...bathe.	మిగి or మిగి...the act of bathing.
శిగి...hear.	శిగి or శిగికి....the act of hearing.
నిలు...stand.	నిలువ or నిలువకి....the act of standing.
దరటప్ర...prate.	దరటి.....the act of prating.
గిల్లు...win.	గిల్లు or గిల్లువకి...the act of winning.
మరి...forget.	మరివ or మరవకి...the act of forgetting.
బా...swell.	బా or బా...the act of swelling.
ఈ...give.	ఈ or ఈ...the act of giving.
బగి...grow.	బగి or బగివకి....the act of growing.
చిగి...grow (as a crop.)	చిగి or చిగి...the act of growing.
నడి...walk.	నడినడి or నడివకి the act of walking.
నడు...laugh.	నడు or నడి...the act of laughing.
లిరి...wander.	లిరివకి or లిరి...the act of wandering.
నాబు...become bashful.	నాబకి.....the act of becoming bashful.
లరి...smart.	లరి or లరి...the act of smarting.
య్యి...vex.	య్యికి.....the act of being vexed.
సులి...rob.	సులివకి.....the act of robbing.
ఒప్పు...consent.	ఒప్పి...the act of consenting.
తప్పు...mistake.	తప్పు or తప్పి...the act of mistaking.

Some roots become verbal nouns, without any change; as ಬದುಕು *live*, or *the act of living*; ಧಾಟು *jump*, or *the act of jumping*; ಕಟ್ಟು *tie*, or *the act of tying*.



## CHAPTER SIXTH.

### OF WORDS BORROWED FROM THE SANSKRIT.

THE Sanscrit words which are to be met with in the Carnāṭaca language, are of two sorts, as already mentioned in the chapter upon nouns; viz. *తత్సమ* and *దేశ*. The first are words which are either pure, or of which the final vowel or consonant only has undergone a change; and the last, words that have been more or less corrupted.

#### OF TATSAMA WORDS.

##### RULE 1st.

Sanscrit crude nouns terminating in *అ*, *ఇ*, or *ఁ*, are introduced into the Carnāṭaca language without any change; as *రామ*, *రామసు* *Rama*, *ప్రపంచ*, *ప్రపంచపు* the world, *పతి*, *పతియు* master, *మతి*, *మతియు* sense, *వారి*, *వారియు* water, *గురు*, *గురువు* a priest, *తమ*, *తమవు* the body, *మధు*, *మధువు* honey.

##### EXCEPTIONS.

The Sanscrit crude nouns *దక్ష* a kind of holy grass, *అశ్వ* holy rice, *శాల* a grinding stone, *ఫలక* a plank, *కాక* a crow, *ఘోరక* an owl, *ప్రహరణ* the act of beating, *ఖండన* the act of cutting, *విచారణ* the act of inquiring, *శలమ* a crop, *అశ్శక* a ringlet, *ఊహ* the act of guessing, *ప్రశ్న* a question, *ఊహారణ* an example, *కోణ* a corner, *వధ* destruction, *అశ్రిరాష* desire, *పాత్ర* a pot, have their final vowel changed into *ఎ*; as *దక్షియు*, *అశ్వశియు*, *రాణియు* &c.

The nouns *రూప* shape, and *సఖ* a friend, become respectively *రూపు* or *రూపవు*, and *సఖసు* or *సఖయసు*.

**RULE 2d.**

When Sanscrit nouns of the masculine gender, and terminating in *అం*, are introduced into the Carnāṭaca language, the final letter becomes short ; as *విశ్వానర*, *విశ్వానర* *protector of the worlds.*

**RULE 3d.**

When Sanscrit nouns of the feminine gender, and terminating in *అం*, are introduced into the Carnāṭaca language, the final vowel is changed into *ఎ* ; as *గంగా*, *గంగాయ* *the holy river ganges*, *వనిత*, *వనితెయ* *a woman*, *శయ్య*, *శయ్యెయ* *bedding.*

**EXCEPTIONS.**

The nouns *అపర్వక* *a plain at the foot of a mountain*, *అధిర్వక* *a plain at the top of a mountain*, *బడ్డె* *a bedstead*, *దంష్ట్ర* *grinders*, *వాలిక* *sand*, and *మొగ్గ* or *రంజిత* *the plantain tree*, are introduced into the Carnāṭaca language by shortening the final vowel ; as *అపర్వకప*, *అధిర్వకప* &c.

When the Sanscrit nouns *శ్రీవా* and *కంధర* *neck*, *శ్రీషా* *alms*, *అన్యైషా* *criminal law*, *అంబ* or *అంబ* *a name*, *నాసిక* *the nose*, *కరుణ* *favor*, *అశ్శంత* and *అశ్శలిక* *desire*, and *వనశ్శ* *a forest*, are introduced into the Carnāṭaca language, the final vowel is either shortened, or changed into *ఎ* ; as *శ్రీవప* or *శ్రీవెయ*, *శ్రీషప* or *శ్రీషెయ* &c.

**RULE 4th.**

When Sanscrit nouns terminating in *అ* or *అం* are introduced into the Carnāṭaca language, the final vowel is shortened ; as *అమోహ*, *అమోహ* *a headman*, *అమ్మ*, *అమ్మెయ* *the goddess of riches*, *స్థయం*, *స్థయం* *Bramha*, *వధూ*, *వధుప* *a woman.*

**RULE 5th.**

Sanscrit monesyllabic nouns, whether they be compounded with another word or otherwise, undergo no change when introduced into the Carnāṭaca

language; as బ్యా, బ్యాము a boxstring, శ్రీ, శ్రీయ the goddess of riches, శ్రూ, శ్రూవు the eye brow, శ్రీ, శ్రీయ wealth, స్తో, స్తోవు the moon, గో, గోవు a cow.

#### RULE 6th.

Sanscrit crude nouns terminating in మ are introduced into the Carnátaca language without any change, or by omitting the final ః of the nominative plural; as ప్రాతృవు or ప్రాతరసు a brother; కర్తృవు or కర్తారసు a doer.

#### EXCEPTIONS.

The nouns పితృ, మాతృ, మాంధాతృ, ధాతృ, విధాతృ, and దుమితృ, when introduced into the Carnátaca language, become పితృవు, పితరసు or పితసు a father, మాతృవు, మాతరసు or మాతేయ a mother, మాంధాతసు a king so called, ధాతృవు, ధాతారసు or ధాతసు and విధాతృవు or విధాత్రసు Bramha, and దుమితృవు, దుమితారసు or దుమితేయ a daughter.

#### RULE 7th.

When Sanscrit crude nouns terminating in any consonant, with the exception of న and న్, are introduced into the Carnátaca language, the final vowel, viz. ః, of their nominative plural, whether they be of the masculine or feminine gender, is omitted; as సువాచః, సువాచసు a good speaker, శ్రీషజః, శ్రీషజసు a doctor, మదాంతః, మదాంతసు a nobleman, అగ్నిమధః, అగ్నిమధసు a churning of fire, చతుష్పదః, చతుష్పదవు a quadruped, కశుకః, కశుకవు a quarter of the world, శ్రుశామః, శ్రుశామసు a quiet man, దివః, దివవు the sky, రత్నముషః, రత్నముషసు one who steals gems, అనడ్వారః, అనడ్వారవు an ox.



## EXCEPTIONS.

అప్	.....into అప్పు	.....water.
వియత్	.....వియత్తు	.....the sky.
సంయత్	.....సంయత్తు	.....a battle.
విద్యుత్	.....విద్యుత్తు	} lightning.
తటిత్	.....తటిత్తు	
జగత్	.....జగత్తు or జగ	.....the world.
దనుమత్	.....దనుమను or దనుమంతను	.....the divine monkey Hanumanta.
గీర్	.....గీర్లు or గీరీ	.....speech.
త్వక్	.....త్వక్కు or త్వచు	.....the skin.
క్షద్	.....క్షత్తు or క్షధు	.....hunger.
సమిద్	.....సమిత్తు or సమిధు	.....a kind of stick used at sacrifices.
పీరుధ్	.....పీరుత్తు or పీరుధు	.....a creeping plant.
విపద్	.....విపత్తు or విపధు	.....calamity.
ఊష్యక్	.....ఊష్యక్కు or ఊష్యధు	.....a turband.
రుక్	.....రుక్కు or రుజు	.....sickness.
వ్రుక్	.....వ్రుక్కు or వ్రుజు	.....a garland.
దిత్	.....దిత్తు or దిశు	.....a quarter of the world.
దృక్	.....దృక్కు or దృశు	.....an eye.
ద్విత్	.....ద్విత్తు or ద్విషు	.....an enemy.
శ్చిత్	.....శ్చిత్తు or శ్చిషు	.....lustre.
కర్మకృత్	.....కర్మకృత్తు or కర్మకృతను	.....the doer of an act.
నర్మకృత్	.....నర్మకృత్తు or నర్మకృతను	.....a jester.

అగ్నిజిత్ ..... అగ్నిజిత్తు or అగ్నిజితసు ..... one who has conquered the fire.

ఇంద్రజిత్ ..... ఇంద్రజిత్తు or ఇంద్రజితసు ..... he who conquered Indra.

ఘోషిత్ ..... ఘోషిత్తు or ఘోషితసు ..... a king or mountain.

మయిశ్వుత్ ..... మయిశ్వుత్తు or మయిశ్వరసు ..... a king.

వేదవిద్ ..... వేదవిత్తు or వేదవిదసు ..... one who is skilled in the Vedas.

శాస్త్రవిద్ ..... శాస్త్రవిత్తు or శాస్త్రవిదసు ..... one who is skilled in the Shasters.

షయోమక్ ..... షయోమక్తు or షయోమహవ ..... a cloud.

గుణాత్మక్ ..... గుణాత్మక్తు or గుణాత్మాజసు ..... a man of good qualities.

ధనాత్మక్ ..... ధనాత్మక్తు or ధనాత్మాజసు ..... a wealthy man.

పుష్పలిట్ ..... పుష్పలిట్టు or పుష్పలిరవు }  
మధులిట్ ..... మధులిట్టు or మధులిరవు ..... } a kind of bee.

మధుస్పృక్ ..... మధుస్పృక్తు or మధుస్పృశసు ..... one who touches honey.

విత్ ..... విట్టు or విశసు ..... a man of the cōmeti cast.]

Besides these, the Sanscrit neuter nouns మహత్ a noble thing, బ్రుహత్ a great thing, and వాక్ speech, become మహత్తు, బ్రుహత్తు and వాక్తు.

#### RULE Sth.

Sanscrit crude nouns terminating in the consonant న్, are introduced into the Carnátaca language by cutting off their final consonant; as రాజన్, రాజసు a king, మూర్ధన్, మూర్ధవు the head, పూషన్, పూషసు the sun, శరిన్, శరియు an elephant.

#### EXCEPTIONS.

శ్చన్ ..... becomes ..... శ్చానవు ..... a dog.

తాప్యన్ ..... తాప్యేయు ..... heat.

పథిన్	పంథానపు	} a road.
అథిన్	అథపు or అథానపు	
మథిన్	మంథానపు	a churn.
మృత్యుక్షిన్	మృత్యుక్షమ or మృత్యుక్షానమ	} Indra.
మభవన్	మభవసు or మభవానసు	
యువన్	యువసు or యువానసు	a young man.

## RULE 9th.

Sanskrit crude nouns terminating in the consonant **న్**, are introduced into the Carnāṭaca language either by cutting off their final consonant, or by the addition of the affix **సు**; as **చంద్రమన్**, **చంద్రమసు** or **చంద్రమస్సు** the moon, **మనన్**, **మనపు** or **మనస్సు** the mind.

## EXCEPTIONS.

Sanskrit nouns terminating in the affix **శ్చయన్**, are introduced into the Carnāṭaca language by cutting off the final letter **ః** of the nominative plural; by cutting off the final consonant **న్**; or by the addition of the affix **సు**; as **శ్చనియన్**, **శ్చనియాంససు**, **శ్చనియసు** or **శ్చనియస్సు** a younger person.

Sanskrit crude nouns terminating in the affix **వన్**, are introduced into the Carnāṭaca language by cutting off the final letter **ః** of their nominative plural; as **విద్వాన్**, **విద్వాంససు** a learned man.

## RULE 10th.

The Sanskrit verbal nouns termed **శత్రంతపు**; the indeclinable words, the personal pronouns termed **శ్చేదాదియ**, and the numeral pronouns from two to ten, are introduced into the Carnāṭaca language when they are compounded with another Sanskrit word, but not when they are alone; as **స్త్రోత్రాదధపు** a sounding trumpet, **అబ్జే ఘోషపు** a loud noise, **యస్మత్ప్రతిభా** your renown, **శ్రీశైవత్రమ** the deity Shiva. The verbal nouns termed **శత్రంతపు**,

are also sometimes introduced into the Carnátaca language to form a gerund;  
as ಸ್ಫುರತ್ತಾಗಿ having become shining, &c.



## OF TUDBHAVA WORDS.

## RULE 1st.

Sanscrit words are corrupted and introduced into the Carnátaca language, by undergoing the following changes of letters, viz. ಖ into ಕ; ಘ into ಕ or ಕ್ಕ; ಕ and ಘ into ಗ; ಛ into ಚ; ಚ, ಛ and ಋ into ಜ; ಠ into ಟ; ಟ and ಡ into ಡ; ಢ and ಢ into ತಿ; ತಿ and ಢ into ದ; ಫ into ವ; ಫ and ವ into ಫ; ಲ into ಲ; ಷ; ಷ and ಮ into ವ; ಶ, ಷ, ಶ್ವ and ನ್ವ into ನ; and ಪ into ಡ.

## EXAMPLES.

ಅಂಡ	ಕಂಡವು	a piece.
ನಖ	ನಕವು	a nail.
ಅಕ್ಷರ	ಅಕ್ಕರವು	a letter.
ಕ್ಷಿರ	ಕಿರವು	milk.
ವಾಸುಕಿ	ವಾಸುಯು	a snake.
ಮಲ್ಲಿಕಾ	ಮಲ್ಲಿಯು	a flower so called.
ಘಂಟಾ	ಗಂಟಿಯು	a bell.
ಸಂಘ	ಸಂಗವು	a crowd.
ಭವಿ	ಬವಿಯು	lustre.
ಲಾಂಛನ	ಲಚ್ಚನವು	a mark.
ಸೂಂಪಿ	ಸೂಜಿಯು	a needle.
ರೂಷ	ಜಸವು	a fish.
ಯುದ್ಧ	ಬುಡ್ಧವು	a battle.
ಶುಂಠಿ	ಸುಂಟಿಯು	dry ginger.
ಕಂಠ	ಕಂಟವು	the neck.

కటక	కడగవు	a bangle.
అటె	అడయు	a wood.
ధక్తా	డక్తియు	a kind of drum.
కథా	కథియు	a history.
పథ	పఠవు	a road.
చతుర	చదుర	a clever man.
బంధన	బంధనవు	the act of tying.
శనః	శనియు	a snake.
ఫాల	పాళ్ళవు	the forehead.
కంఠ	సంఘవు	the duty so called.
వ్యస	వ్యసవు	a habit.
విశ్నః	విశ్నవియు	a kind of lyre.
అంబు	అంబులు	a row.
దివకా	దివిగియు	a lamp.
పానక	పానగియు	a palanquin.
గ్రామ	గ్రామవు	a village.
శశి	శశియు	the moon.
దోష	దోష	sin.
శక్తి	శక్తి	the deity so called.
పరిష్కం	పరిష్కంవు	the act of embracing.
స్వర్గ	స్వర్గవు	heaven.
విషయ	విషయ	a kind of medical drug.
శలక	శలగి	a plank.

## RULE 2d.

Sanscrit nouns containing compound consonants, are also sometimes corrupted by the addition of the vowels అ, ఇ, or య, between the consonants, as గృంత,

ಇಂಧರಸು *Indra*, ಯಶ್ವ, ಯಶನಪು *intention*, ಚಂದ್ರ, ಚಂದಿರಸು *the moon*,  
 ಶ್ರೀ, ಸಿರಿಯು *the goddess of riches*, ಮುಕ್ತಿ, ಮುಕ್ತಿಲಿಯು *salvation*, &c.

**RULE 3d.**

Sanscrit nouns containing a syllable composed of any consonant in conjunction with ರ, are corrupted by omitting the ರ, and doubling the consonant which should immediately follow it; as ವತ್ರಿ, ಬತ್ತಿಯು *a wick*, ದುರ್ಗ, ದುರ್ಗವು *a castle*, &c.

**RULE 4th.**

Sanscrit nouns containing a consonant compounded with ರ, are sometimes corrupted by omitting the ರ; and also occasionally by omitting the ರ and doubling the consonant which should precede it; as ದ್ರಾಕ್ಷಣಿ, ದ್ರಾಕ್ಷಣಿಯು *a boat*, ಮದ್ರಿಕಾ, ಮದ್ರಿಕಿಯು *a seal*, ನಿದ್ರಾ, ನಿದ್ರಿಯು *sleep*, &c.

**RULE 5th.**

The vowel ಉ or ಋ of the first syllable of a Sanscrit noun is occasionally changed into ಒ or ಇ, when corrupted; as ಕುಂಠ, ಕುಂಠಪು *a kind of pike*, ಮೃಗ, ಮೃಗಪು *an animal*, &c.

**RULE 6th.**

Some Sanscrit nouns are corrupted by changing the initial vowel ಋ into ರಿ; as ಋಷಿ, ರಿಷಿಯು *a hermit*, ಋಣ, ರಿಣಪು *a debt*, ಋಷಕ್, ರಿಷಪು *an ox*, &c.

In addition to the classes of words which have been noticed in the foregoing rules, many corruptions are made which cannot be ranked under any particular head. It is believed that the most useful will be found in the following list.

ಸಂಧ್ಯೆ.....ಸಂಜೆಯು.....*evening*.  
 ಧ್ಯಾನ.....ಜಾನಪು.....*contemplation*.  
 ವಂಧ್ಯೆ.....ಬಂಜಿ.....*a barren woman*.  
 ವಿಂಧ್ಯ.....ವಿಂಜ.....*a mountain so called*.

శదంబ.....	శరంబ.....	a mob.
అష్టరస్సు.....	అష్టరశి or అష్టరశి.....	an angel.
గడన.....	గానవు.....	a forest.
ప్రగ్రహ.....	రంగువ.....	a rope.
తుళిసీ.....	తులసి.....	a kind of plant.
కాంస్య.....	కంబు.....	gong metal.
నర్తక.....	నర్తకియ.....	a dancing girl.
వత్సలి.....	బాహుళి.....	an affectionate woman.
నిత్య.....	నిత్య.....	daily.
కూడక.....	కూడకపు.....	craftiness.
సింధు.....	సింగపు.....	a lion.
సన్నాహ.....	సన్నాహు.....	the act of preparing.
నౌ.....	నౌ.....	a boat.
శ్రీ.....	శ్రీ.....	wealth.
కుక్రి.....	కుక్రియ.....	a shell in which pearls are [generated.]
విస్తార.....	విస్తారపు.....	excess.
యక్తి.....	యక్తియ.....	stratagem.
శస్తూరి.....	శస్తూరియ.....	musk.
పస్తక.....	పాస్త్రీయ.....	a book.
కుస్తంబరు.....	కుస్తంబరియ.....	coriander seed.
గుప్త.....	గుప్త.....	secrecy.
జిహ్వా.....	జిహ్వ.....	a tongue.
పుష్కరగరి.....	పుష్కరగరియ.....	a tank.
మన్దరి.....	మన్దరి.....	a recluse.

రత్న	రత్న	a gem.
కనాటిక	కన్నడపు	carnátaca.
అన్యాయ	అన్యాయపు	injustice.
కన్యకా	కన్యశియు	a maid.
పల్కయన	పల్కనపు	a saddle.
కావ్య	కబ్బపు	a poem.
అగ్ని	అగ్నియు	fire.
పాడుకా	చావుశియు	a wooden shoe.
దంత	జంతువు	ivory.
గడి	గజియు	a bludgeon.
హృదయ	హృదయ	a heart.
శృంగల	సంకళి or సంకళి	iron chains.
సంస్కృత	సంకద	sanscrit.
అమృత	అమృద్	nectar.
వృద్ధిక	వృద్ధి	grapes.
విజ్ఞాపన	చిన్నదపు	a request.
సంజ్ఞ	సంజ్ఞయు	a wink.
యజ్ఞ	జన్నపు	a kind of holy sacrifice.
జ్యోత్స్న	జాన్	moonlight.
అంజ్ఞ	అంజ్ఞయు	an order.
కుక్కుటి	కుక్కురియు	a fowl.
కుమార	కుమర or కుమర	a son.
మయూర	మీర	a peacock.



ವ್ಯಾಘ್ರ	.....	ಬಗ್ಗವ	.....	a tyger.
ಶಾಶ	.....	ಶಂಢಿಯು	.....	a father.
ಬೆಲಾ	.....	ಶೈಲೆಯು	.....	a cloth.
ಶಿಲಾ	.....	ಸೆಲೆಯು	.....	a stone.
ಜಟಾ	.....	ಜಡಿಯು	.....	tresses of hair.
ಲೂಕಾಶ	.....	ಲೂಗಸವ	.....	the sky.
ವೃಥಾ	.....	ವೃಶೆಯು	.....	sorrow.
ಪ್ರಯಾಣ	.....	ಪಯನ	.....	a journey.
ಲಕ್ಷ್ಮಿ	.....	ಲಬ್ಧಿಯು	.....	the goddess of riches.



## CHAPTER SEVENTH.

### OF COMPOUND WORDS.

COMPOUND words in the Carnátaca language, are generally composed of two nouns ; of a pronoun and a noun ; of a participle and a noun ; or of a noun and a verb. Three or more words are sometimes combined, in order to form a compound one ; but these instances are rare.

#### RULE 1st.

A Carnátaca noun may be compounded with one of pure Carnátaca origin, or with a corruption from the Sanscrit, or with a noun borrowed from any other language ; but, unless the antecedent Carnátaca word be a noun of quality, a pronoun, or a participle, it cannot be compounded with one of the class called *తత్సమము* ; thus *అర సీనస్రదము* *the king's house*, must be said, not *అర సస్రదము*.

#### EXCEPTION.

In violation of this rule some compound words may be met with in ancient authors, and also in common conversation, in which one of the members is of the class called *తత్సమము* ; as *దురగదళము* *a troop of horses*.

#### RULE 2d.

Nouns in the genitive case are in general compounded with other nouns, by cutting off the affix of the case ; but if the antecedent terminate in it's crude state in *ఇ* or *ఎ*, these vowels are lengthened.

#### EXAMPLES.

*ఁగ్రామదయము* *the master of a village*, *వరశాఖ* *the branch of a tree*,  
*శిశిరశిఖరి* *the flood-gate of a tank*, *చేభిరబిగ్గము* *a silver bangle*, *పక్షి*  
*నెడు* *the nest of a bird*.

## RULE 3d.

When a noun of quality of pure Carnátaca origin is joined to another noun of the same class, in order to form a compound word, it is deprived of its affix ; and then acts as an adjective.

## EXAMPLES.

ಸುಣಾರುಡುಗು a little boy, ದಪ್ಪುಹಲಸಿಮು a thick plank, ದಾಂಕುಕಾಂ  
ಮು a crooked branch.

## EXCEPTION.

When nouns of quality terminating in ಉ or ಡು are compounded with other nouns, the antecedent suffers certain changes, as follows :

	In the modern dialect.	In the ancient dialect.
ವಿರಿಡು ..a great thing.	ವಿರಿ or ವಿರಿಯು	ವೆರ್ or ವೈರ್
ಕಿರಿಡು ..a small thing.	ಕಿರಿ or ಕಿರಿಯು	ಕಿರ್, ಕಿತ್, or ಕುಡು
ಕರಿಡು ..a black thing.	ಕರಿ or ಕರಿಯು	ಕರ್ or ಕಾರ್
ಬಿಳಿಡು ..a white thing.	ಬಿಳಿ or ಬಿಳಿಯು	ಬಿಳ್
ಹಾಸುಡು ..a new thing.	ಹಾಸು	ಹಾಸುಬ or ಹಾಸು
ಹಳೆಡು ..an old thing.	ಹಳೆ or ಹಳೆಯು	ಹಳಬ or ಹಳ
ಎಳೆಡು ..a tender thing	ಎಳೆ or ಎಳೆಯು	ಎಳ್
ಒಳ್ಳೆಡು ..a good thing	ಒಳ್ಳಿ or ಒಳ್ಳಿ	ಒಳ್ಳಿಡ or ಒಳ್ಳಿ
ಬೆಕ್ಕಡು ..a small thing.	ಬೆಕ್ಕ	ಬೆಕ್ಕ
ದಾಡ್ಡಡು ..a great thing.	ದಾಡ್ಡ	ದಾಡ್ಡಿಡ or ದಾಡ್ಡ
ಬಟ್ಟಿಡು ..a round thing.	ಬಟ್ಟಿ	ಬಟ್ಟಿಡ, ಬಟ್ಟಿ, or ಬರು
ನಿಡಿಡು ..a long thing.	ನಿಡಿಯ or ನಿಡು	ನಿಟ್ಟಿ, ನಿಡಿಯ, or ನಿಡು
ಗಾನಿಡು ..a tasteful thing.	ಗಾನಿಯ or ಗಾಂ	ಗಾನಿಯ or ಗಾಂ
ಶೆಳಿಡು ..a thin thing.	ಶೆಳ್ಳಿ or ಶೆಳ್ಳಿ	ಶೆಳ್ಳಿಡ or ಶೆಳ್ಳಿ

ಸ್ಥೂಲ...a smooth thing.....ಸ್ಥೂಲ...ಸ್ಥೂಲ or ಸ್ಥೂ  
 ಕೂರಿ...a sharp thing.....ಕೂರಿ...ಕೂర్ or ಕೂರಿ

#### RULE 4th.

Nouns of quality of pure Carnátaca origin, when compounded with other words of any class, also perform the office of adjectives, by having the words ಲೂದ or ಲೂದಂಫಾ added to their nominatives; as ಉದ್ದವಾದಮನುಷ್ಯನು or ಉದ್ದವಾದಂಫಾಮನುಷ್ಯನು a tall man, ಅಗಲವಾದಕಾಗದವು or ಅಗಲವಾದಂಫಾಕಾಗದವು a broad paper.

#### RULE 5th.

Many nouns of quality of the class called ಶತ್ವಮ, also perform the part of adjectives when compounded with another noun, by having ಲೂದ or ಲೂದಂಫಾ added to the nominatives; but the crude form of words of this class can never be used like that of nouns of pure Carnátaca origin.

#### EXAMPLES.

ಚತುರನಾದಮನುಷ್ಯನು or ಚತುರನಾದಂಫಾಮನುಷ್ಯನು a clever man,  
 ಚತುರಿಯಾದವಿಂಸನು or ಚತುರಿಯಾದಂಫಾವಿಂಸನು a clever woman,  
 ಬಲವಾದಪೆಟ್ಟಿಗೆಯು or ಬಲವಾದಂಫಾಪೆಟ್ಟಿಗೆಯು a strong box.

#### RULE 6th.

The following pronouns, when compounded with other words, are changed as follows:

ಅದು.....ಅದು.....ಅದುನೆಯು.....that house.

ಇದು ....ಈ.....ಈಕುಸು.....this child.

ಯಾವದು.ಯಾವ.....ಯಾವಮರವು.....which tree?

ಎಲ್ಲ.....ಎಲ್ಲ or ಎಲ್ಲಾ..ಎಲ್ಲ or ಎಲ್ಲಾಕು ದುರಿಗಳೂ all the horses.

ಒಂದು.... ಒರ್ or ಒ....ಒ ಶ್ರೇಣಿಯು.....one head, ಒಕ್ಕಣ್ಣು ಮ a one-eyed man.

ಎರಡು....ಇರ್ or ಇ....ಇಕ್ಕು ದುರಿಯು.....two horses, ಇಪ್ಪತ್ತು twenty.

మూరు...మూ or ము...మూగావుదవు *three leagues*, ముక్కొట్టి *three castles*.  
 నాల్గు...నాల్...నాల్గై యను...*one that has four hands, i. e. Vishnoo*.  
 ఐదు...ఐ...ఐహిగ...*one that has five faces, i. e. Sheva*.  
 అూరు...అూరు...అూరుపిగళవు...*six cubits*.  
 ఏళు...ఏళ్...ఏళావుదవు...*seven leagues*.  
 ఎంటు...ఎగ్...ఎగ్గుజను...*Vishnoo*.  
 ఒంభ్రు...ఠాం...ఠాంభ్రు...*ninety*.  
 రుత్తు...రున్, రుది or రుదన్, రున్నాండు *eleven*...రుది మూరు *thirteen*...  
 [రుదినెంటు *eighteen*.]  
 నడువు...నట్...నట్టిరుగు...*midnight*.  
 మిగు...మింగ or మి, మింగాలు or మిగులు...*the instep*.  
 శిళగు...శిళ్...శి ధ్దటియు...*the under lip*.  
 యారగు...యార...యారలది...*an outstep*.  
 ముందు...మం...మండలియు...*the forehead*.  
 ఒళ్గు...ఒళ్...ఒళ్లెట్టవు...*the inner ceiling of a house*.  
 చిందు...చిం...చిందలియు...*the hinder part of the head*.

The word **కాడు**, signifying *a wilderness*, when compounded with another, becomes **కార్**; as **కారిమ్మి** *a wild buffaloe*.

#### RULE 7th.

Carnátaca or తత్సమ nouns in the accusative case, when compounded with verbal nouns, or with verbs, have the final vowel of their crude word lengthened; as **చుదుర్నిరుత్తువదు** *the act of riding a horse*, **ఁబుట్టెమాడు** *eat thou*, **న్నానామాదిదను** *he bathed*.

#### RULE 8th.

When two or more nouns are compounded in order to form a descriptive noun, the letter **లి** is inserted before the affixes denoting the gender of the word;

as *ಪೆರಿಶಲಯಸ* *one that has the moon on his head, i. e. the deity Sheva ;*  
*ದಾಡ್ಡಲಯಸ* *a woman with a large head.*

## EXCEPTIONS.

If the subsequent word terminate in the syllables *ಯ, ರ, ಲ, ಾ, ಸ, ಳ,* or *ಋ*, the affix *ಇ* must be added to denote the feminine gender; as *ಅಲರ* *ಗಂಗೆ* *a female that has eyes like the lotus flower.*

The nouns *ಶ್ಯಾಃ, ಕಿಲಸ, ವೈದಾರ, ಉಜ್ಜಾಃ,* and *ಕಾಢಪ,* when forming the second member of a compound word, take the affix *ಇ* to denote both the masculine and feminine gender; as *ಕಡುಶ್ಯಾಯ* *one that is excessively bountiful; ಕಡುಕಿಲಸಿಯ* *a person that is much occupied with business; ದಾಡ್ಡವೈದಾರಿಯ* *a great merchant; ಬೆಕ್ಕುಜ್ಜಾಯ* *an inferior officer; ಕಡುಕಾಢಪಿಯ* *a person that is much given to anger.*

## RULE 9th.

When two or more nouns in the nominative case are joined together, the affixes of all, but the last, are omitted; and that takes either the affix of the singular, or of the plural; as *ಲಾನಿ ಕುದರಿ ಯೊಂದಿ,* or *ಲಾನಿ ಕುದರಿ ಯೊಂದಿಗಳ,* *the elephant, the horse, and the camel.*





## CHAPTER EIGHTH.

## OF SYNTAX.

THE idiom of the Carnāṭaca language differs very considerably from that of any European tongue; and is nearly similar to that of it's cognate dialects, the Telugu and the Tamil. In the present chapter, I shall endeavour to explain it as clearly as possible; and will, at the same time, point out such variations from the regular modes of inflection as have been sanctioned by usage, and, therefore, appear necessary to be known. The mode of forming the compound tenses of the verbs, shall also be shewn.

## OF NOUNS.

The nominative stands as an agent before neuter or active verbs, and as an object before passive verbs; as దేవదత్తమును దావదత్తము *Davadatta laid down*; అరసురాజ్యమును అరసురాజు *the king governed the country*; అరసురాజుచేత దేశమును *the country is governed by the king*; అప్పుడు చూచుచున్నప్పుడు *when he was looking, that horse arrived*; అప్పుడు చూచునట్లుగా *if he come I shall give*.

Crude nouns, with the exception of those that are rendered feminine by the addition of the affix య, are frequently used for the nominative singular ; as రాముండు *Rama came*, దురిత్రు కాశీసింహుడు *Hari shone*, నరుద్యోగిండు *the priest said*, నన్నిండు ఈమనియొక్కట్టి ఇట్టిది *this house was built by me*.

If the noun, however, be of Sanscrit origin, and terminate in ए, and the subsequent word commence with a vowel, the crude noun cannot be used in place of the regular nominative.



The accusative always precedes the verb. In addition to the two regular affixes of this case, which have already been mentioned in the chapter of nouns, there are two other forms in common use. In the one, the final న of the accusative case of nouns of the first declension, is doubled; and in the other declensions, the affix అన్న is added to the crude noun; as రామన, రామనమ్మ, or రామనన్నకరే call Rama; గిరియ, గిరియమ్మ, or గిరియన్ననార్యుడిదను he saw the mountain.

In nouns denoting inanimate things, the nominative or the crude noun is sometimes used for the accusative; as అంజీట్టిగిమిల్లగిరేరి open that box softly.

The instrumental case is used as the agent of a passive verb, and also to explain the efficient, material, or instrumental, cause; as కౌట్టికనవరింద అంజీట్టికవచిబారిసల్పట్టిరు that suit was tried by the court; జ్ఞానదింద మోక్షము salvation is to be attained by knowledge; బీన్నదిందమాదిదవి గ్రుదవు an idol made of gold; చీత్రదిందదొడిదను he flogged with a rattan.

The dative case is used when the act of giving is expressed; in pointing out the distance between two places; in expressing the relation or connexion between two individuals; in denoting motion towards a place; in forming degrees of comparison; in expressing the peculiar quality of a thing; in denoting the possession of a thing; in expressing any end or purpose; in denoting exchange; and before local pronouns, and those of time; in all other respects, the dative is used in the same manner as the English prepositions to and for; as అరసుకన్నమంత్రిగిమోంచుచుచుకియమ్మకాట్టిను the king gave a horse to his minister; త్రిరంగపట్టణాక్షిబన్నపట్టణమూవద్రుకావదవు madras is thirty gavadas distant from seringapatam; and sometimes, both the names of the places are put in the dative case, with the addition of the conjunctive particle అ; as త్రిరంగపట్టణాక్షుబన్నపట్టణాక్షుమూవద్రుకావదవు the

distance between *seringapatam* and *madrass* is thirty *gavadas*; ರಾಮನಿಲಕ್ಷ್ಮಣ  
 ಸುತಮ್ಸು *Lacshmana* is the younger brother of *Rāma*; ಲಾಮುಪುಕಮನ  
 ಸಿನಾಗವೈಕು what relation is that old man to you? ನನಗಿಲಾರತಮಸ್ಸಿಮಿತ  
 ಸು he is my friend; ಅವನು ಕ್ಯಾಟಿಗೆರೊ ದನು he went to the fort; ನಾನು  
 ನನ್ನಮನಿಗಿಬಂದೆನು I came to my house; ಅವನಿಗಿನಾಸುಬೆಕ್ಕವನು I am young-  
 er than he; ಅವರಿಲ್ಲರಿಗೂನಿಬುದ್ಧಿವಂತನು you are the wisest of them all;  
 ಕಪಿಗಿಹವಲರಿ ಸ್ವಭಾವವು capriciousness is natural to an ape; ಲಾನಿಗಿಸಿಂ  
 ದ್ಧಪುಪೈರಿ the lion is the enemy of the elephant; ಅರಸನಿಗಿನಾಲ್ವುಮಂದಿಮಕ್ಕ  
 ಳು the king has four sons; ಕಿರಿಲೂಜಿಸು ವದಕ್ಕಿಸ್ತೆದ್ದುಗಾಪುಲಾವ ಶೈಕಪು  
 to gain renown, good qualities are necessary; ಒಂಶಹೂಪಾಯಿಗಲಿಗಿಂವರ  
 ದಾಕಾಟ್ಟುಮ he gave thirty pagodas for one hundred and five rupees; ಬ್ರಿ  
 ರಂಗ ಪಟ್ಟಣಾಕ್ಕಿಮಾಡಗಾದಿಕ್ಕಿನಲ್ಲಿನಿಂಗ ಳುಂರಿಂಬವುರದೆ bangalore is situ-  
 ated to the eastward of *seringapatam*; ನಾನುನಾಳೆಗಿಬರುವೆ I will come  
 to-morrow; ಯಂದಿಗಿನಾಲ್ವು ವರ್ಷವು this day four years.

The ablative case is equal in signification to the English word *from*. It is also used sometimes in pointing out the degrees of comparison; and as a cause. In the modern dialect, however, the instrumental case is generally used in place of the ablative.

EXAMPLES.

ಮರದದಿಸೆಯಿಂದ or ಮರದಿಂದ ಹೂವು ಬಿತ್ತು the fruit fell from the tree; ಊರಿನದಿಸೆಯಿಂದ or ಊರಿನಿಂದ ಬಂದನು he came from the country; ಕೃಷ್ಣನದಿಸೆಯಿಂದ or ಕೃಷ್ಣನಿಂದ ಬಲಿಷ್ಠ ಪ್ರಸವಿರಿಯನು Balabhadra is elder than *Crishna*; ಕಿಚ್ಚಿನದಿಸೆಯಿಂದ or ಕಿಚ್ಚಿನಿಂದ ಹಾಸಿಯು smoke proceeds from fire.

The genitive case is used to denote relation or connexion; as ಊರಿನಾದಿಯ.

the owner of the village ; నన్నకు దురేయు my horse ; లూనేయబిందు a herd of elephants ; మరదకొంబు the branch of a tree ; బిన్నదలుంగ్రవు a gold ring.

The locative case is used to point out the place where any thing is ; to denote the superlative degree ; to express descent on any object ; to point out the superiority or inferiority of a thing ; and to denote instrumentality ; as గడ్డునియల్లికూరిద్దను he was sitting upon the throne ; మృగగళిల్లినొక్క పుత్రీ స్తవాదద్దు the lion is the greatest amongst the animals ; భూమియల్లి బిళ్ళవ వర్షపు the rain that falls upon the earth ; అవసువిద్యేయల్లి శ్రీశ్వును he is superior in learning ; శత్రీయల్లి or శత్రీయింద ఘాయామాదిదను he wounded with a sword. The affix ఇంద is sometimes added to this case, to denote motion out of any thing or place ; as అవసుమనీయల్లిందబందను he came out of the house ; పట్టెనియల్లింద రూవన్నురేగదు కొట్టెను he took money out of the box and gave it.

The vocative always precedes the verb ; as రామనైనన్నరక్షిసు O Rama ! protect me. Nouns denoting animals and inanimate objects, are sometimes used in the vocative case by way of personification ; as గొరియేమారనాడు O parrot ! speak ; ఓమరవ్వెక్కెళ్ళు O tree ! hear.

In nouns of all the declensions, the vocative singular may be formed either by using the crude noun, by lengthening the final vowel of the crude noun, or by adding the particles ఎ or ఏ to the nominative. Feminine nouns of the singular number terminating in the syllable ల్లు, are, however, rendered vocative by adding only the affixes ఎ or ఏ to the nominative ; as రామ, రామా, రామ నే or రామనీ O Rāma ! బడగనాళి or బడగనాళి O northern woman !

The vocative plural is formed by adding the affixes ఎ or ఏ, ఇర or ఇరా, to the nominative plural ; but such nouns of the plural number as terminate

in the syllable ರು, admit the affixes ಎ or ಓ only; as ರಾಮರಿ, ರಾಮರೈ, ರಾಮರಿ  
ರ, ರಾಮರಿ ರಾ, ರಾಮರುಗಳಿ, ರಾಮರುಗಳೈ, ರಾಮರುಗಳಿ ರ, or ರಾಮರುಗಳಿ ರಾ  
O Ramas! ಇನಿಯವೆ or ಇನಿಯವೈ O sweet things!

Besides these forms, vocative particles are also placed before the vocative case. Of these ಓ, ಎಲೆ, and ಎಲೈ, are generally prefixed to nouns without any distinction of sex or rank; ಆಹಿ or ಎಲೆಹಿ in calling a female; ಎಲೈ in addressing a person of rank and respectability; and ಎಲೆ, ಎಲಾ, and ಎಲಾಱ, in speaking to a person of the lowest order; as ಓ, ಎಲೆ, or ಎಲೈ ರಿಸಿಗಳಿ, ಬ್ರಾಹ್ಮಣನಿ, ದೊಸನಿ O! rushees! O! bramin! O! woman! ಆಹಿ or ಎಲೆಹಿ ದೊಸನಿ O! woman! ಎಲೈ ರಿಸಿಯಿ O! rushee! ಎಲಾ or ಎಲಾಱದವನಿ O! wretch.

#### OF NUMBER.

In the Carnátaca language there are collective nouns, as in the English; and they may either be used in the singular number, or in the plural; as ಸಾಧಿ or ಸಾಧಿಗಳ ಕೆಟ್ಟಿದು the wheat spoiled; ಧಾನ್ಯವು or ಧಾನ್ಯಗಳ ಏರಿತಿದು the grain has increased (in price); ದನವು or ದನಗಳ ಬಂದಿದು the cattle arrived.

The nouns or numeral pronouns which immediately follow a numeral adjective in an uncompounded state, may be used either in the singular or plural number; as ನಾಲ್ಕದಿಕ್ಕು or ನಾಲ್ಕದಿಕ್ಕುಗಳ ಧು the four quarters; ಎರಡೈದು or ಎರಡೈದುಗಳ ಧು two fives, or two times five.

When a person of respectability is spoken of, or when speaking to an inferior with contempt or in a reproachful manner, the plural is sometimes used for the singular; as ನನ್ನವರು or ನನ್ನವರುಗಳ my priest; ಇವರುಬಹಳವಿದ್ವಾಂಸರು this person is very learned; meaning that he is very illiterate.

#### OF GENDER.

Nouns denoting infants and animals of the male and female kind, are distin-

guished by prefixing the words *నందు* and *దేవి*, which are derived from the words *నందును* a man and *దేవిను* a woman ; as *నందుమీన* a male child ; *దేవిమీన* a female child ; *నందురులియు* a tyger ; *దేవిరులియు* a tygress ; *నందానియు* a he elephant ; *దేవిరానియు* a she elephant, &c. The following words are exceptions to this rule.

*ఎత్తు* or *దొంగరి*.....a bullock, and *ఎనువ* an ox....*అంక*.....a cow.

*టిగరు* or *ఎగరు*.....a ram.....*కురియు*.....a sheep.

*కొంగ*.....a he buffalo.....*ఎమ్మెయు*.....a she buffalo.

*కుంజ*.....a cock.....*దొంగి*.....a hen.

*దొంగ*.....a he goat.....*అంక*.....a she goat.

Infants of the human race are understood by the words *శిశు*, *మీన*, *కూసు*, and *పసుళి* ; and when the young ones of quadrupeds and of other animals, such as birds, fish, insects, &c. are expressed, the word *మరి* is added to the noun ; as *అనిమరి* a young elephant ; *కుదురిమరి* a colt ; *కొంగళిమరి* a chicken ; *ఇలిమరి* a young rat ; *మినుమరి* a young fish ; *దావుమరి* a young serpent. The term *కరు* is added, to denote the young of cows and buffaloes only ; as *అంకళి* a calf ; *ఎమ్మెకరు* a young buffalo.

#### NOUNS OF QUALITY.

When a noun of quality is compounded with a noun or pronoun, it always precedes the noun or pronoun, as explained in the chapter of compound words ; as *దప్పు*, *దప్పువాడు*, or *దప్పువాడంధా*, *కాగడపు* thick paper ; *మిరియమనుష్యుడు* or *మిరియవను* a great man ; *బతురనాడవను* or *బతురనాడంధావను* a clever man.

Besides these many nouns perform the office of adjectives, by adding the participle *లు*, signifying *possessing*, to the nominative ; as *బలిపు* possess-

ing strength, or strong; దూవులు possessing money, or wealthy; దూవులు  
 ధనమున్ను or దూవులు ధనము a wealthy man.

In the Carnátaca language, when a noun of quality is used after a noun or pronoun, to express some quality, the substantive verb is omitted; and the noun of quality may either be formed into a compound word, or not; as అవ  
 నా ధీమను he is a good man; అవను చతురను he is clever.

If a noun of quality is used after a noun or pronoun, it must agree in gender and number with the nominative to which it is added; or it must be compounded with another noun or pronoun agreeing in gender and number with the nominative first placed; as అవను దిద్దును he is stupid; అవధుజగిరి she is clever; చూచుచున్నాడు which is crooked? అమనున్ను తుంటును that man is wicked; అవను కరియను he is a black man; అవను శ్రీష్టను he is a great man; అవధుశ్రీష్ట she is a great woman; అదు శ్రీష్టచు it is a great thing; చూచుచున్నాడు who is skilful? అమ్రాహ్మణును దాదాకచి that bramin is a great poet; సంపత్తులనీరవు riches are fleeting.

When a noun follows another noun or pronoun to describe some circumstance regarding it, it must agree in number and gender; as అవను బ్రాహ్మణును he is a bramin; ఈమనున్ను కవి this man is a poet; చూచుచున్నాడు who are kings? అవధురసి she is a queen.

The comparative and superlative degrees are not, as in the English language, denoted by adding an affix to the adjective, but they are expressed by the assistance of the dative, ablative, and locative cases, in the mode already mentioned.

#### OF PRONOUNS.

The crude pronouns నా, నీ, తా, అవ, అూత, అూకి, ఇవ, ఈరు, ఈకి, యిరు, ఒప్పు, and చూచు are, in the same manner as nouns, used for the nomina-

tive singular, without any impropriety; as నాబుందేను or నానుబుందేను *I came*; నీబుంది or నీనుబుంది *thou camest*.

Nouns and pronouns, properly speaking, have no possessive case, as in English. This defect is supplied by adding to the genitive case the pronouns of the third person, to denote relation or possession, and the substantive verb is omitted; as అందుడు నను నన్నవను *that boy is mine*; ఇవ్వనిమ్మ వచ్చు *this female is your's*; ఈకుడు రెయవనడు *this horse is his*; అవర్తివవెయ వరు *they belong to this house*.

The pronouns have no vocative case,

నాను, the pronoun of the first person singular, ought with propriety to be used by every person when speaking of himself, and the plural నావు when two or more persons speak. When a man of rank, however, speaks of himself, he always uses the plural; and the same is generally done by persons of an inferior class, either through ignorance or presumption.

నీను serves to address another, either respectfully, disrespectfully, or with familiarity; thus, in addressing God, or one much superior, or inferior in rank, to the speaker, it is proper to say నీయ్యోరు, నీక్కోరు &c.; and the same when relations and intimate friends are speaking to each other. To use నీ, however, when addressing a person of the same rank with the speaker, unless they be upon terms of the greatest intimacy, is considered as highly disrespectful and insulting.

నీవు, the plural, is used in addressing an equal, or a person who is not much inferior in rank, with politeness; or when speaking contemptuously or reproachfully to a man or woman of inferior rank.

The pronoun అను is the same for all the genders, and is always used with reference to some nominative of the third person preceding it; as అవనుతన్న విద్యమానవన్నయ్యిక్కొండను *he stated his case*; అ వచ్చుతన్నమగ నన్న

ವಾಡಿಡಳು *she flogged her son* ; ಅಮತನ್ನದು *it was corrupted by its bad quality* ; ಲೂಕುಮರೆತನ್ನಲಾಯಕ್ಕಿಬಂತ್ರ *that horse came to its stable* ; ಅವರು ತಮ್ಮ ಮನೆಗಿರಾಡರು *they went to their house*.

The plural ತಾವು is always used for the pronoun of the second person plural, when speaking to a person of superior rank ; as ತಾವು ನನ್ನಲ್ಲಿ ದಯೆಮಾಡಿರಬೇಕೆನ್ನಬೇಕು *you must have a favorable regard for me, and protect me*.

The pronouns ಅವನು and ಅವಳು are used when speaking of inferiors or equals ; but when a person of high rank, or superior to the speaker, is spoken of, the plural ಅವರು is used. The plural also is sometimes used when speaking of an inferior reproachfully or with contempt.

When a man or woman, to whom a small degree of respect is due, is spoken of, the pronouns ಲೂತ and ಈತ, or ಲೂಕಿ and ಈಕಿ are used ; and when persons of respectability and rank are spoken of, the use of the plural ಲೂತಂದಿರು and ಈತಂದಿರು, or ಲೂಕಿಯಂದಿರು and ಈಕಿಯಂದಿರು is absolutely necessary. These plurals are also used to denote a single person of rank.

When a man or woman of rank and respectability is spoken of, the plural of the numeral pronoun of the masculine and feminine gender, viz. ಒಬ್ಬರು is properly used for the singular number ; as ಅರಸುಗಳೊಡನೆ ಲೂತಂದಿರು ತ್ರಿಧರವರಲ್ಲಿ ಒಬ್ಬರು ತಂಮಮಂತ್ರಿಯ ಸ್ವಕಶಿಕೆಯೊಡನೆ *the kings were speaking together, when one of them called his minister and said*.

The plural interrogative pronoun ಯವರು is generally used for the singular number, and for all the genders ; as ಲೂತರ ಸಯವರು *who is that king?* ಲೂತ್ರಿಯವರು *who is that female?* ಅದು ಯವರು *who is it?* ಲೂತರು *who are those people?* It would, however, be more proper to use pronouns agreeing in number and gender with the nouns and pronouns to which



they refer; as అవనుయావను *who is he?* అవళుయావళు *who is she?* అవరుయావరు *who are they?* అదుయావదు *which is it?* అవుయావవు *which are they?*

### OF VERBS.

A verb must always agree with it's nominative in person, number, and gender; as రామసురావగానస్సజయిసీదను *Rāma conquered Ravana*; ఆరసీతన్నమగనస్సనాభిదళు *the queen saw her son*; అరసరుశ్రుగళస్సకొందరు *the kings killed their enemies*; అువెబంత్తు *the elephant came*; కుదిరెగళుసీరస్సకుడిదవు *the horses drank water*; రామనిందపాలియుకొల్లుప్పట్టిను *Vāli was killed by Rāma*; కృష్ణనిందద్రౌపదిరక్షిసల్పుట్టిళు *Drowpadi was protected by Crishna*; అరసనిందజనరురక్షిసల్పుట్టిరు *the people were protected by the king*; నిన్నింద్యపస్తకపబళియల్పుట్టిరు *this book was written by you*; అవనింద్యకాగదగళ్యాదల్పుట్టివు *these papers were read by him*.

The active verb always governs an accusative case which comes before it, but neuters do not require an accusative; as అరసుమంత్రియస్సనాభిదను *the king saw the minister*. A few of the active verbs carry transition upon two different objects, which are put in the accusative case; as బ్రాహ్మణానరసస్సభూమియస్సభ్యేడిదను *the bramin begged the king for a piece of land*; గొల్లసుగూవస్సదాలస్సకరిదను *the cowherd milked the cow*.

Causal verbs are formed both from neuter and active verbs. When neuter verbs are rendered causal, they become active verbs, and govern an accusative case; as యగ్గదత్రెనుద్యేవదత్రెనస్సవలసిదను *Yagnadatta caused Dévadatta to lie down*. If Yagnadatta is prevailed upon by another to cause Dévadatta to lie down, then the nominative of the verb in the active form must be put in the instrumental case; as చిష్టుమిత్రెనుయగ్గదత్రెనింద్యేవదత్రె

నష్ఠమిత్రా సిదమ *Vishnumitra caused Dévadatta to lie down through the means of Yagnadatta.*

When active verbs are rendered causal, the person whom the principal agent causes to act, is put in the instrumental case ; as దేవదత్తమిత్రమితినిదమ *Déradatta caused Vishnumitra to build a house.*

A very few of the active verbs, when rendered causal, require the nominative of the verb in the active form to be used in the accusative case ; and a few other verbs of the same kind, require the nominative of the verb in the active form to be changed either into the accusative or instrumental case ; as గొల్లమ తురుగళమనేయన్గిదిసిదమ *the cowherd caused the catile to arrive at the house ;* లుపాధ్యాయనుశిష్యునమ్మ or శిష్యునిందవ్యాకరణా వమ్మపఠిసిదమ *the tutor caused his scholar to read grammar ;* జననికూ సన్నన్దవమ్మగ్గిసి దళు *the mother caused her child to eat victuals.*

All active and causal verbs may be rendered passive. When the active verbs, and neuter causal verbs that have become active, are used in the passive sense, the agent is put in the instrumental case, and the object acted upon by the verb is put in the nominative, with which the verb must agree in number, person, and gender ; as కృష్ణునిందకంసమసంహరిసత్పట్టిమ *Camsa was killed by Crishna ;* రులియిందకుడు శిదెదరిసత్పట్టిరు *the horse was frightened by a tyger.* In exception to this rule it is to be remarked, that when the active verbs which carry transition upon two different objects are rendered passive, the principal object of the verb is put in the nominative, and the other must be in the accusative case ; as బ్రాహ్మణానిందరసమ్రామ వమ్మచేడల్పట్టిమ *the king was asked by the bramin for a village.*

If causal verbs formed from active and neuter verbs, are used in a passive sense, both the principal agent who causes, and the person by whom the action is done, are put in the instrumental case ; as కృష్ణునిందజూ ననిందకన్నా సుకాలిసత్ప

ట్రిశు Crishna caused Carna to be killed by Arjuna ; కృష్ణునిం దజుననిం ద  
కారవస్త్రిని నగ్ధాది సల్పట్టి పు Crishna caused the army of Cowrava to be  
driven away by Arjuna. In exception to this rule when a few verbs are  
rendered causal and used in a passive sense, the principal agent of the verb must  
be in the instrumental case, the subordinate agent in the nominative, and the  
object acted upon by the verb, in the accusative ; as నొల్లనిం దరు దగ్ధు  
రన్నిది సల్పట్టి పు the cattle were caused by the shepherd to arrive at the  
village.

A verb in the infinitive mood expresses some end or purpose, and is governed  
by another verb which follows it ; as బరియలిశ్చిబం దను he came to write ;  
అవన సం గద మారాదలిశ్చి యాదను he went to speak with him.

The formation of the simple tenses having already been explained in the  
chapter of verbs, it is unnecessary to say any thing further here regarding it.  
The present tense of the affirmative mood in this language, is very frequently  
used for the future ; thus నాశి నాను క బ్రిరినియ్యాను త్రిశి I will go to-mor-  
row to the cutcherry ; బరువవార శ్చినిమనిమ్మ సంబర్గవ స్సుకాదు త్రిశి  
I will give you your wages next week. This, however, in some instances is  
common to the English language ; for example, it is nearly the same whether  
we say, to-morrow I am going to the cutcherry, or to-morrow I will go to the  
cutcherry. The first and second forms of the future should always denote  
futurity ; but the first form is also frequently used as an aorist ; thus పూర్వ  
దల్లిమ ధురా పురియింబువ పట్టిగా దల్లి త్రివి శ్ర మనింబర ననిదువను for-  
merly there was a king called Trivicrama in the city called madhurapuri ;  
ఈ గక్కాట్టి నల్లిజల్లి గర్గురువరు now the judges are in the court ; నీవవ  
నమనినియ్యాద శినిగోరుగా కొడువను if you go to his house he will give  
you money to-morrow ; మొన్నియిల్లిం దయార ట్టియ్యాద మను వ్వును నిన్ని  
కంటి శిర్దు వనల్లింద్రియా ద్రియార ము వను, నాశియిల్లిగిబండ్చిర్దువ

*ಮ* the man that left this the day before yesterday, arrived at conjeveram yesterday, sets out thence to-day, and will arrive here to-morrow.

By the assistance of the substantive verb ಇರು *be*, which is added to the present and past gerunds of all verbs as an auxiliary, a compound preterit, a pluperfect, and a compound future may be formed; thus ಅವನುಮಾಡು ಶ್ರೀಯಿದ್ದಾನೆ *he is doing*; ಅವನುಮಾಡಿದಿದ್ದಾನೆ *he has done*; ಅವನುಮಾಡು ಶ್ರೀಯಿದ್ದನು *he was doing*; ಅವನುಮಾಡಿದಿದ್ದನು *he had done*; ಅವನುಮಾಡು ಶ್ರೀಯಿರುವನು *he will be doing*; ಅವನುಮಾಡಿಯಿರುವನು *he will have done, &c.*

The negative mood has only one tense, which is an aorist, and according to the context, expresses the present, past, or future; thus ಅವನಿಗಾಗದವನ್ನಿಗಲರಿಯನು *he does not write this paper now*; ನಿನಗಿಲ್ಲೊಂಕಲಿಯನ್ನನಾನರಿಯೆನು *I did not know this circumstance yesterday*; ನಾಳೆಯವನುಯ್ಯಲದಪ್ರಕಾರನಾನು ಮಾಡೆನು *I will not act to-morrow in the manner mentioned by him.*

The imperative mood does not require any further explanation, than what had been already given in the chapter upon verbs. In using the second person singular of this mood in the common dialect, if the person addressed be an inferior, the particles ಐ or ಎ are added to the verb, to denote the sex; as ವಿಷ್ಣುಮಿತ್ರನೇ *O! Vishnumitra, do this business*; ಎಲೆವೇನು ಸ್ತ್ರೀಯಲ್ಲೀಸಿಬಾರೇ *O! female, come here.* The negative of the imperative mood is formed by the addition of the defective verb ಛೇದ to an infinitive; as ನಿನಗಾದಛೇದ *read not thou*; ನೀವುಮಾತಾದಛೇದ *speak not ye.*

#### GERUNDS.

The gerunds are used when any minor action or actions of the person who performs the main action are expressed, and they are always placed first in the

sentence, and are governed by the verb denoting the main action. The gerunds always refer to some subordinate action performed by that particular agent only which is the nominative to the final governing verb. If the minor actions be simultaneous with the main action, the present gerund is used ; but if they be antecedent in point of time, the past gerund is required ; and if they be of a negative nature, the negative gerund is used ; thus విక్రమార్కఁ నుడువ్వరఁ న్నల్లీక్షి సుత్రాక్షివరఁ న్నల్లీక్షి సుత్రా రాజ్యవన్నాళిదను *Vicramārca reigned over the kingdom, punishing the wicked, and protecting the righteous ;* కృష్ణఁ ను మధురా పురవఁ న్ను ప్రవేశి సీతం న నన్నకాండు గ్ర సేనని గిపట్టవఁ న్నకట్టి బలిరామనూడ నేద్దార శిగిరి రిబందను *Crishna having entered madhura, having killed Camsa, and having placed Ugraséna upon the throne, returned to dvaraka with Balaráma ;* దుర్జితం ద్రువేంబర సునీలిమాగవఁ న్ను బిడదెస శ్యవన్నతి క్రువసదే ప్ర జిగళ న్ను బాధిసదే బరు కాలరాజ్యవఁ న్నాళుత్రి డ్దను *the king Harish Chandra, without deviating from the path of justice, without exceeding the bounds of truth, and without oppressing his subjects, governed his kingdom during a very long period.*

In exception to the foregoing rule, it is to be observed that the past gerund has sometimes it's own nominative, independent of that of the final governing verb ; thus వామనిమ్మ న్ననారాదిరు ద్దైవర్ష వాయురు *it is ten years since I saw you ;* అవర్యయూరిగి బందుబరళ దివసవాయురు *they arrived here many days ago.*

The past and negative gerunds are also sometimes used to denote a cause ; as నీవారరు న్నవమ్మ ప్రకటనెమాదిశిలస శిష్టయ్యాయురు *from your having disclosed that secret, this business has terminated badly ;* నీవాసమయ శ్చిరగా కాద దేమ దువేనిం ద్రయ్యాయురు *from your not having given money at that time, the marriage was postponed.*

## PARTICIPLES.

The affirmative and negative participles in this language, always perform the office of adjectives before nouns or pronouns. The participles have also the power of relative pronouns inherent in them, with reference to the noun or pronoun which immediately follows; and the use of separate relative pronouns is, therefore, unnecessary.

If an active participle be used after a nominative, the noun which follows the participle, in whatever case it may be, is the object affected by the action denoted by the participle; as నానుకొట్టివస్తావు *the cloth that I gave.*

If an active participle be used after an accusative case, the noun which immediately follows the participle, in whatever case it may be, is the agent to the action denoted by the participle; as నిన్నున్ననానాదిదమనుష్యును *the man that saw you.*

If an active participle be used in a passive sense, the agent of the action precedes the participle in the instrumental case, and then the object which is affected by the action follows, and is considered as the nominative, in whatever case it may be; as నన్నిందమాదల్పట్టికెలినావు *the business that was done by me.*

If the action denoted by the active participle refer to some instrument, place, or to some other subordinate correlative, the agent is placed first in the nominative, then the object in the accusative case, then the participle, and finally the instrument, place, or the other correlative, to which the action refers; as రామనురావణునిన్నకొందబాణువు *the arrow with which Ráma killed Rávana.*

If a neuter or active participle that is not preceded by a noun, be followed by a noun, the noun which follows the participle, in whatever case it may be, is the agent to the action denoted by the participle; but the noun which follows the active participle, sometimes also becomes the object affected by the action denoted by such participle; thus పిడిదశుదురి *the horse that ran*; బారద

మనుష్యును *the man that did not come*; నాఁగది దమనుష్యును *the man that saw*; ఓదిదపుస్తకపు *the book that was read*.

If a neuter or active participle preceded by a noun, in whatever case it may be, be followed by a noun in the nominative case, that case must sometimes in English be translated by the instrumental, locative, or other cases, according to the meaning of the sentence; as అంశకాక్షి బ్రాహ్మణును *the bramin to whom the cow was given*; or, *the bramin who gave the cow*; యావన్ను తీసిదజేట్రిసియు *the box from which the money was taken*; రావణానన్ను కొందబాణపు *the arrow with which Ravana was killed*; నానిరువమనియు *the house in which I live*.

It is here to be observed, that in adding the pronoun అడు to the past and negative participles, some changes are made which require particularly to be noticed. When the pronoun అడు is added to the past participles of regular verbs, and also to the negative participles derived from regular and irregular verbs, both the final syllable డ of the participle, and the pronoun అడు, are changed into డు; but if it be added to an affirmative past participle derived from an irregular verb, the penultimate letter డ్ of the pronoun అడు is doubled; thus నానుశిఁగిదన్నయిఁగిదెను *I said what I heard*; నానుశిఁగిదన్నయిఁగిదెను *tell me that which I have not heard*; అదరల్లికిదదన్నులేగ దుకొందుబా *bring to me that which is not spoiled amongst them*.

All future participles become nouns by adding to them the pronouns అవను, అవగు, అవరు, అడు, and అవు, in order to denote an agent and its sex; as బాణియువవను *a writer*; పాడువవగు *a songstress*; మాడువవరు *makers*; మాడువడు *the thing that makes*; మాడువవు *the things that make, &c.*

A mood corresponding with the subjunctive mood in English, is formed by the addition of the particles శి, హు, or అంశ్య, to the past participle, without

any distinction in respect to tense, number, or gender. This mood expresses condition, and has a present, past, or future meaning. A corresponding negative mood cannot be formed without the assistance of the past participles ಯಿದ್ದ or ದ್ಯಾದ.

## EXAMPLE.

## SINGULAR.

- 1 ನಾನುಮಾಡಿರೆ.....if I do.
- 2 ನೀನುಮಾಡಿರೆ .....if thou do.
- 3 { ಅವನುಮಾಡಿರೆ.....if he do.  
ಅವಳುಮಾಡಿರೆ.....if she do.  
ಅದುಮಾಡಿರೆ ..... if it do.

## PLURAL.

- 1 ನಾವುಮಾಡಿರೆ .....if we do.
- 2 ನೀವುಮಾಡಿರೆ.....if ye do.
- 3 { ಅವರುಮಾಡಿರೆ .....if they (m. and f.) do.  
ಅವಳುಮಾಡಿರೆ .....if they (n.) do.

## SINGULAR.

- 1 ನಾನುಕೊಟ್ಟಿರಾ or ಕೊಟ್ಟಿರಾಸ್ಕ .....although I give.
- 2 ನೀನುಕೊಟ್ಟಿರಾ or ಕೊಟ್ಟಿರಾಸ್ಕ .....although thou give.
- 3 { ಅವನುಕೊಟ್ಟಿರಾ or ಕೊಟ್ಟಿರಾಸ್ಕ .....although he give.  
ಅವಳುಕೊಟ್ಟಿರಾ or ಕೊಟ್ಟಿರಾಸ್ಕ .....although she give.  
ಅದುಕೊಟ್ಟಿರಾ or ಕೊಟ್ಟಿರಾಸ್ಕ .....although it give.

## PLURAL.

- 1 ನಾವುಕೊಟ್ಟಿರಾ or ಕೊಟ್ಟಿರಾಸ್ಕ .....although we give.
- 2 ನೀವುಕೊಟ್ಟಿರಾ or ಕೊಟ್ಟಿರಾಸ್ಕ .....although ye give.
- 3 { ಅವರುಕೊಟ್ಟಿರಾ or ಕೊಟ್ಟಿರಾಸ್ಕ .....although they (m. and f.) give.  
ಅವಳುಕೊಟ್ಟಿರಾ or ಕೊಟ್ಟಿರಾಸ್ಕ .....although they (n.) give.



Besides this, when the subjunctive mood is used in an affirmative sense, either in the present or past tense, the word ఇద్దరి which is composed of the past participle ఇద్ద, from the root ఇరు, and the subjunctive particle రి, is added to a present or past gerund; as నానుమాడుచున్నది if I am doing; నిన్నుమాడినది if ye had done; &c. And if the tense be required to be particularly restricted, it may be easily done by mentioning the particular time; as నీనునిచ్చికరిడయవనుచువను if thou didst call him yesterday, he will come; నానిగకాట్టిరియవనుతిన్నువను if I give him now, he will eat; నానినియ్యిరిదయవనుకిరియను if thou wilt tell him to-morrow, he will hear it.

If a subjunctive mood be required of a negative signification, the word ఇద్దరి or యాదరి, which is composed of the past participle యాద, from the root యాదు, and the subjunctive particle రి, is added to a negative gerund, and is indefinite with respect to time; thus నీనునిచ్చికట్టిరిగియాగదిద్దరి if thou hadst not gone yesterday to the catcherry; ఆవళిగవారదిద్దరి if she do not come now; అవరునానికాడదిద్దరి if they do not give to-morrow.

Moods corresponding with the potential mood in English, are formed by the addition of certain defective verbs as auxiliaries to the infinitive of another verb terminating in అ. The defective verbs అూప and అూర are, however, always added to the infinitive terminating in అ.

The defective verbs అూప and అూరి, and their negatives అూర and అూయ, are used to denote ability and inability. They have the personal affixes only, and are the same for all the tenses; but when the verb అూరి is used after a noun, it then signifies knowledge; as నానానుమాచారవన్నుఅూరిను I know that news; నానవనన్నుఅూరి I know him; నానడన్నుఅూరి I do not know that.

## AFFIRMATIVE.

## SINGULAR.

- 1 ನಾನುಮಾಡಲಾಪಿಸು or ಮಾಡಬಲ್ಲಿನು ..... *I can do.*
- 2 { ನಿನುಮಾಡಲಾಪಿ or ಮಾಡಲಾಪಿ..... } *thou canst do.*  
 { ನ್ಯನುಮಾಡಬಲ್ಲಿ or ಮಾಡಬಲ್ಲಿ... }  
 3 { ಅವನುಮಾಡಲಾಪನು or ಮಾಡಬಲ್ಲಿನು... *he can do.*  
 { ಅವಳುಮಾಡಲಾಪಳು or ಮಾಡಬಲ್ಲಿಳು... *she can do.*  
 { ಅದುಮಾಡಲಾಪದು or ಮಾಡಬಲ್ಲಿದು... *it can do.*

## PLURAL.

- 1 ನಾವುಮಾಡಲಾಪೆವು or ಮಾಡಬಲ್ಲಿವು..... *we can do.*
- 2 ನ್ಯವುಮಾಡಲಾಪಿರಿ or ಮಾಡಬಲ್ಲಿರಿ..... *ye can do.*
- 3 { ಅವರುಮಾಡಲಾಪರು or ಮಾಡಬಲ್ಲಿರು ..... *they (m. and f.) can do.*  
 { ಅವುಮಾಡಲಾಪವು or ಮಾಡಬಲ್ಲಿವು..... *they (n.) can do.*

## NEGATIVE.

## SINGULAR.

- 1 ನಾನುಮಾಡಲಾರಿಸು or ಮಾಡಲಿರಿಯಿಸು... *I cannot do.*
- 2 { ನ್ಯನುಮಾಡಲಾರಿ or ಮಾಡಲಾರಿ ..... } *thou canst not do.*  
 { ನ್ಯನುಮಾಡಲಿರಿಯೆ or ಮಾಡಲಿರಿಯು ..... }
- 3 { ಅವನುಮಾಡಲಾರನು or ಮಾಡಲಿರಿಯನು... *he cannot do.*  
 { ಅವಳುಮಾಡಲಾರಳು or ಮಾಡಲಿರಿಯಳು... *she cannot do.*  
 { ಅದುಮಾಡಲಾರದು or ಮಾಡಲಿರಿಯದು... *it cannot do.*

## PLURAL.

- 1 ನಾವುಮಾಡಲಾರೆವು or ಮಾಡಲಿರಿಯೆವು... *we cannot do.*
- 2 ನ್ಯವುಮಾಡಲಾರಿರಿ or ಮಾಡಲಿರಿಯರಿ..... *ye cannot do.*
- 3 { ಅವರುಮಾಡಲಾರರು or ಮಾಡಲಿರಿಯರು .. *they (m. and f.) cannot do.*  
 { ಅವುಮಾಡಲಾರವು or ಮಾಡಲಿರಿಯವು .. *they (n.) cannot do.*

The defective verb చ్చీరు, and its negative చ్చీడ, when used as auxiliaries, correspond in signification with the English verbs *must* and *must not*; but when used simply after a noun, they denote *want or requisition*; as న నగ్గపు స్తకగ్గచ్చీరు *I want these books*, న నగ్గచ్చీరు *I require money*. These verbs are the same for all the tenses; the negative verb only takes the personal affixes for the second person plural.

## AFFIRMATIVE.

## SINGULAR.

- 1 నానుమాడచ్చీరు..... *I must do.*
- 2 నినుమాడచ్చీరు..... *thou must do.*
- 3 { అవనుమాడచ్చీరు..... *he must do.*  
అవ్వమాడచ్చీరు..... *she must do.*  
అదుమాడచ్చీరు..... *it must do.*

## PLURAL.

- 1 నావుమాడచ్చీరు..... *we must do.*
- 2 నీవుమాడచ్చీరు..... *ye must do.*
- 3 { అవరుమాడచ్చీరు..... *they (m. and f.) must do.*  
అవుమాడచ్చీరు..... *they (n.) must do.*

## NEGATIVE.

## SINGULAR.

- 1 నానుమాడచ్చీడ..... *I must not do.*
- 2 నినుమాడచ్చీడ..... *thou must not do.*
- 3 { అవనుమాడచ్చీడ..... *he must not do.*  
అవ్వమాడచ్చీడ..... *she must not do.*  
అదుమాడచ్చీడ..... *it must not do.*

## PLURAL.

- 1 నావుమాడచ్యేడ.....we must not do.
- 2 నీవుమాడచ్యేడ, మాడచ్యేడి or మాడచ్యేడిరి.....ye must not do.
- 3 { అవరుమాడచ్యేడ.....they (m. and f.) must not do.  
అవుమాడచ్యేడ or మాడచ్యేడవు.....they (n.) must not do.

The defective verb of the third person neuter **బరుదు**, and its negative **బారదు**, which are derived from the root **బరు** come, when used as auxiliary verbs, express liberty or possibility; and must be translated by the words may and may not. These verbs are the same for all the tenses and genders; but in some places they denote the act of coming only; thus :

## AFFIRMATIVE.

## SINGULAR.

- 1 నానుమాడబరుదు.....I may do.
- 2 నీనుమాడబరుదు.....thou mayest do.
- 3 { అవనుమాడబరుదు.....he may do.  
అవళుమాడబరుదు.....she may do.  
అదుమాడబరుదు.....it may do.

## PLURAL.

- 1 నావుమాడబరుదు.....we may do.
- 2 నీవుమాడబరుదు.....ye may do.
- 3 { అవరుమాడబరుదు.....they (m. and f.) may do.  
అవుమాడబరుదు.....they (n.) may do.

## NEGATIVE.

## SINGULAR.

- 1 నానుమాడబారదు.....I may not do.
- 2 నీనుమాడబారదు.....thou mayest not do.

- 3 { అవసమాదబారదు.....he may not do.  
 అవళసమాదబారదు.....she may not do.  
 ఆదుమాదబారదు.....it may not do.

## PLURAL.

- 1 నావుమాదబారదు.....we may not do.  
 2 నీవుమాదబారదు.....ye may not do.  
 3 { అవరుమాదబారదు.....they (m. and f.) may not do.  
 అవుమాదబారదు.....they (n.) may not do.

The verb కూడువదు being the third person neuter, and its negative కూడదు, which are derived from the root కూడు join, when used as auxiliaries, express possibility or liberty, and impossibility; and must be translated by the words may and may not. In other situations they denote the act of joining only; as అవనల్లికూడిదను he joined there.

## AFFIRMATIVE.

## SINGULAR.

- 1 నానుయ్యోగ కూడువదు.....I may go.  
 2 నీనుయ్యోగ కూడువదు.....thou mayest go.  
 3 { అవనుయ్యోగ కూడువదు.....he may go.  
 అవళనుయ్యోగ కూడువదు.....she may go.  
 అదుయ్యోగ కూడువదు.....it may go.

## PLURAL.

- 1 నావుయ్యోగ కూడువదు.....we may go.  
 2 నీవుయ్యోగ కూడువదు.....ye may go.  
 3 { అవరుయ్యోగ కూడువదు.....they (m. and f.) may go.  
 అవుయ్యోగ కూడువదు.....they (n.) may go.

## NEGATIVE.

## SINGULAR.

- 1 నానుయ్యగ కూడదు.....*I may not go.*
- 2 నీనుయ్యగ కూడదు.....*thou mayest not go.*
- 3 { అవనుయ్యగ కూడదు.....*he may not go.*  
 { అవళుయ్యగ కూడదు.....*she may not go.*  
 { అదుయ్యగ కూడదు.....*it may not go.*

## PLURAL.

- 1 నావుయ్యగ కూడదు.....*we may not go.*
- 2 నీవుయ్యగ కూడదు.....*ye may not go.*
- 3 { అవరుయ్యగ కూడదు.....*they (m. and f.) may not go.*  
 { అవుయ్యగ కూడదు.....*they (n.) may not go.*

The defective verb తక్కుడు is used as an auxiliary to denote fitness or propriety, and is equivalent to the English auxiliary verb *ought*. This verb has no restriction as to time; nor has it a negative form. This defect is supplied by the defective verb కూడదు; thus:

## AFFIRMATIVE.

## SINGULAR.

- 1 నానుబరియతక్కుడు.....*I ought to write.*
- 2 నీనుబరియతక్కుడు.....*thou oughtest to write.*
- 3 { అవనుబరియతక్కుడు.....*he ought to write.*  
 { అవళుబరియతక్కుడు.....*she ought to write.*  
 { అదుబరియతక్కుడు.....*it ought to write.*

## PLURAL.

- 1 నావుబరియతక్కుడు.....*we ought to write.*
- 2 నీవుబరియతక్కుడు.....*ye ought to write.*

- 3 { అవసరమయితే వ్రాయు.....they (m. & f.) ought to write.  
అవసరమయితే వ్రాయు.....they (n.) ought to write.

## NEGATIVE.

నానుబయింపరాదు.....I ought not to write, &c.

Besides the verbs that have already been mentioned as corresponding with the potential mood, there are several others, the use of which it is necessary to explain, as they might otherwise embarrass, or even mislead, the student.

The present and aorist tenses of the root చూడ go, when added to an infinitive terminating in అ, denote futurity; as నానుచూడచూడగై నే I am going to read; నానుచూడచూడగై నే I will see, &c.

The verbs కొడు, కొడిను, or ఇను, signifying give or allow, when added to an infinitive as auxiliaries, denote the act of allowing or permitting a thing to be done; thus కొడు and కొడిను are added to the infinitive terminating in అ, and ఇను to that terminating in అలు; as అవసరమయితే కొడు allow him to write; నన్ను నడిచి కొడిను let me or allow me to walk; అవసరమయితే ఇను allow him to do.

The defective verb ఁలు is used as an auxiliary to denote want of consent, and is always added to an infinitive terminating in అ. It has the personal affixes only, and always expresses negation; as :

## SINGULAR.

- 1 నానుచూడరాల్లిను.....I will not do.  
2 నీనుచూడరాల్లి.....thou wilt not do.  
3 { అవనుచూడరాల్లిను.....he will not do.  
అవనుచూడరాల్లిను.....she will not do.  
అదిచూడరాల్లిను.....it will not do.

## PLURAL.

- 1 నావుచూడరాల్లివు.....we will not do.

2 నీవు మాడలొల్లరి..... *ye will not do.*

3 { అవరు మాడలొల్లరు..... *they (m. and f.) will not do.*  
 { అవు మాడలొల్లవు..... *they (n.) will not do.*

When the irregular verb పడు *suffer*, is added to neuter nouns denoting bodily suffering or mental affection, a compound verb is formed of a neuter signification; as భయపడు *fear*; అంశ్యపడు *love*; విచారపడు *be sorrowful*.

The verb కొల్పో, implying the act of buying or taking, when added to a past gerund, restricts the action denoted by the gerund exclusively to the agent; as అంత నామనెన్యాస్థ రాండు శరామాదికొండను *he has made an agreement (for himself) about that house*; అంకాగద వన్నవ న్యాదికొండను *he read the paper (for his own benefit)*.

The verbs దాచు and చిడు, when added to a gerund, give a meaning directly contrary to the above, and denote that the agent has no benefit in the action; as అవనాండు కాగదాబరిడుదాకిదను *he wrote a paper (for some other person)*; అవనిశిరూపన్ను కొట్టిచిడు *give him the money*.

The verbs చరు and గ్రురు, when added to present gerunds, denote the action expressed by the gerund to be habitual, and of continuance; as అవనుపకా రామాండుత్రైబందను *he continued to do kindness*; అవనుపనైక గ్రున్నాడుత్రైబండు *he was in the habit of reading books*.

When the pronouns అవను, అవ్వ, ఆడు, and their plurals, are added to the participle లు, signifying *being*, and also when the affix వ and the personal affixes, with the exception of అడు and అవు, are added to the same, and used after an infinitive terminating in లు, it denotes an obligation without any reference to time, as in the following examples.



## SINGULAR.

- 1 నానుకొడలుల్లవను or కొడలుల్లవెను....*I am to pay.*  
 2 నీనుకొడలుల్లవను or కొడలుల్లవి.....*thou art to pay.*  
 3 { అవనుకొడలుల్లవను.....*he is to pay.*  
     అవళుకొడలుల్లవళు.....*she is to pay.*  
     అదుకొడలుల్లదు.....*it is to pay.*

## PLURAL.

- 1 నానుకొడలుల్లవరు, కొడలుల్లవెరు.....*we are to pay.*  
 2 నీనుకొడలుల్లవరు or కొడలుల్లవిరి .....*ye are to pay.*  
 3 { అవరుకొడలుల్లవరు.....*they (m. and f.) are to pay.*  
     అవుకొడలుల్లవు.....*they (n.) are to pay.*

The neuter defective verbs లుండు and లుల్లవు, signifying *there is*, or *there are*, denote the existence of a thing, and have neither the personal affixes nor those of time, but are used for all the tenses without any reference to time, sex, or number; as ఒక బ్రాహ్మణుడునుండు *there was a bramin*; అరసరుండు *there are kings*; స్త్రీయరుండు *there are females*; అంశుగళుండు or లుల్లవు *there are elephants*; అంశుగళులవరుదురిగళుల్లవు *there are good horses in that country*. Their negative ఇల్లి, when added to a noun denotes the non-existence of a thing; and when it follows an infinitive terminating in లు, it denotes the negation of the action implied by the infinitive. It is also used as a negative answer to a question; thus ఈ షెట్టిగియల్లిరుండు *there is no money in this chest*; అవనల్లియిల్లి *he is not there*; నీవ్యాదల్లి *ye did not read*; అవనుశ్చిల్లి *he did not hear*; అంశుగళునల్లియంశుగళుంట్టి

*are there elephants in that country?* ಇಲ್ಲಿ *no.* ಈಕೆಲಸವೆವಮಾಡಿಟ್ಟಿ  
*did you do this business?* ಇಲ್ಲಿ *no.* This word defines neither time, gender,  
person, nor number.

The defective verb *ಹವುದು*, signifies *it is, or yes.* This verb is used as an  
answer to a question, and denotes the affirmation of the action and of the genus;  
thus *ನಿನ್ನವನು ನಾಡಿದವಿ* *did he see thee?* *ಹವುದು* *yes;* *ಉಪಸ್ತಕವನ*  
*ದಿ* *is that his book?* *ಹವುದು* *yes;* *ಇದು ಚಿನ್ನವಿ* *is this gold?* *ಹವುದು* *yes;*  
*ಇದು ಕಲ್ಲಿ* *is this stone?* *ಹವುದು* *yes.* It's negative *ಅಲ್ಲ*, signifying *no*, is  
used to deny the genus, but not the existence of the object; as *ಅದು ಪರ್ವತವಿ*  
*is it a mountain?* *ಅಲ್ಲ* *no;* *ಅದು ಮೋಡವು* *it is a cloud;* *ಅದು ವಜ್ರವಿ* *is*  
*that a diamond?* *ಅಲ್ಲ* *no;* *ಅದು ಗಾಜಿನ ಶಕಲವು* *it is a piece of glass.*

The defective verb *ನಾಕು*, signifies *enough, or it suffices*, but is not deter-  
minate in respect to tense, person, gender, or number; thus *ನಿನಗೆ ಇರಲೂನಾಕು*  
*this money is enough for thee;* *ಅವನ ಸಂಗಡ ದುಡ್ಡು ಮಾಡಲಿಕ್ಕಿಲ್ಲಾ ಸೈನಿಕ*  
*ಘನಾಕು* *these forces are sufficient to give him battle.*

When two or more nominatives are used in a sentence, the verb must be of  
the plural number, agreeing in person and gender with the noun last placed;  
as *ರಾಮನೂ ಲಕ್ಷ್ಮಣನೂ ಹನುಮಂತನೂ ಜಯಿಸಿದರು* *Ráma, Lacshmana, and*  
*Hanumanta, conquered;* *ಅರಸು ಸ್ವಾಳಾ ಅರಸಿ ಯೂಲುವಿಯೂ ಬಂದವು*  
*the kings, queen, and the elephant, are come;* *ತಂದೆಯೂ ತಾಯಿಯೂ ಹುಡುಗ*  
*ಘನುಬವಾಯಿ ದ್ದವು* *the father, mother, and the children, lived happily;*  
*ಕೃಷ್ಣನಿಂದ ಕಂಸನು ಅವನಾಯಿ.* *ಘಿಲ್ಲುಬಿಟ್ಟವು* *Camsa and his elephant*  
*were killed by Crishna.* If the nominative, however, be a collective noun, the  
verb may be either of the singular or plural number; as *ಹುಡುಕಿಬಂದು* *or*  
*ಹುಡುಕಿಬಂದವು* *the horses came.*

When two or more nominatives of different genders, are used together in a

sentence, the verb and the pronoun that refer to them must be of the plural number; and must agree in gender with the nominative last placed; thus అంశకంబింను నూ అల్లిగియోదరవరన్ననాననాదిదేను *the cows and the female are gone thither, and I saw them*; అంమనుష్యమాలవ నదేంద తియూగిరియూబరుత్రేపియచ్చాల్లిగిబండుశ్చిరిదాగనాననిమశితిల్లిసు శ్చి నే *that man, his wife, and the parrot, are coming; and, when they arrive, I will let you know.*

When two or more personal pronouns of the singular or plural number are used together in a sentence, if one of them be of the first person, the verb or pronoun which refers to them, must be of the first person plural; as అవనూనీనూనానూమ్మి సూరిశియోదేవనావల్లిరువాగ సుఖవారిద్దెవు *he, thou, and I, went to Mysoor; and, whilst we resided there, we lived very happily.* But, if one of them be of the second person, and there be no first person in the sentence, the verb or the pronoun which refers to them must be of the second person plural; thus నీనూం వనూంబుద్ధివంశ్రేరాగిద్దీరియదరిం దనిమశ్చిపుస్తకవన్నుకొడుపి *thou and he are sensible; and I, therefore, will give you this book.*

The first and third persons singular of verbs in the past tense, and in the first form of the future in the affirmative and negative moods, are frequently, without impropriety, deprived of the final syllable ను of the personal affix; thus నాను బందెను or బందే *I came*; అవను మాదిదను or మాదిద *he did*; నాను మాడువెను or మాడువే *I will do*; అవను శూరియవను or శూరియవ *he will dance*; నాను దాదెను or దాదే *I will not sing*; అవను బళియను or బళియ *he will not write.*

The first, second, and third personal pronouns are frequently omitted when nominatives to a verb, without any impropriety, and are understood by the termination of the verb; thus బందెను or బందే *I came*; నానాదిది *thou sawest*; ఓదిదను or ఓదిద *he read*; దాదిదళు *she sang*; ద్విశ్చిదరు *they told*; ఓదిరు *it ran*; శ్చిరిదవు *they (n.) arrived.*

When the present gerund is twice repeated, it denotes the gradual progress of an action, or the continuance of it ; thus అవసమిల్లని వ్యాసశ్చైవ్యాసశ్చైవ్యోరాత్రియాపట్టణాశ్చిమట్టవస by continuing to go slowly, he will reach that city to-night ; ఈజ్ఞాప్తినిమగ్నబదళప్రయానవగికానాత్తదియాదశిబదుర్తాయోదుర్తసులభవాద్యరు this language appears to you very difficult now, but by your continuing to read, it will become easy ; గృహప్రాయశ్చైవననచిరినిమగిరిభద్యరు you will learn his conduct by degrees.

When various minor actions of others are represented as contemporaneous with the chief action performed by the principal person mentioned in the sentence, a number of infinitives terminating in ಉ are placed before the verb denoting the main action, and sometimes the past gerund ಲೂಗಿ is also added to the infinitives; as ಲಂಕಾಪಟ್ಟಣಾದಲ್ಲಿರಾಕ್ಷಸಸೈನಿಗಳುದುಃಖಿಸಲುವಾನರ ಸೈನಿಗಳಸಂತೌಷಿಸಲು ದೈವರೆಗಳರಾಮಜಯವಸ್ತುಪ್ರಾರ್ಥಿಸಲು ಶ್ರೀರಾಮಸುದುರ್ಜನನಾದರಾಮನನ್ನುಸಂಹರಿಸಿದನು or ಲಂಕಾಪಟ್ಟಣಾದಲ್ಲಿರಾಕ್ಷಸಸೈನಿಗಳುದುಃಖಿಸಲಾರಿವಾನರಸೈನಿಗಳಸಂತೌಷಿಸಲಾರಿದೈವರೆಗಳರಾಮಜಯವಸ್ತುಪ್ರಾರ್ಥಿಸಲಾರಿ ಶ್ರೀರಾಮಸುದುರ್ಜನನಾದರಾಮನನ್ನುಸಂಹರಿಸಿದನು whilst the forces of the Rācshasas were grieving in the city of lanca, whilst the forces of the Vānarās were rejoicing, and whilst the Dévās were praying for the victory of Rāma, Rāma killed the wicked Ravana.

In some places the repetition of the same word gives a peculiar meaning, according to the mode in which it is used ; and this often occurs both in speaking and writing ; thus the repetition of a noun, and sometimes with the addition of **ಛಂದಃ**, expresses excess in degree, quality, and quantity, and abundance, and also sometimes denotes each ; the repetition of an adjective expresses excess in degree and quality ; of a verb of the affirmative mood, contempt and ironical

reproach ; of a past gerund, habitual continuance ; and of a word imitating a sound, imitation.

## EXAMPLES.

అంకగ పుష్పములూయిది *that path is thorny* ; మనుష్యమనుష్య  
నిగొండువరదాత్రుకార *at one pagoda each person* ; తింకభరింకభిగొం  
దువరదామ్యిరిగి *at one pagoda per month* ; దాదదాదదకుదురిగభు *very  
large horses* ; అవనుమందిదమందిద *he has done, that is to say, he has not  
done* ; అవనన్నుశ్చిశ్చిశ్చిశ్చినాకాయతు *I am tired of constantly asking him* ;  
గభగభిండుధనియాయతు *it sounded galagala*.

## OF INDECLINABLE WORDS AND PARTICLES.

The postpositions సంకడ, సంకారె, ఒడనె, కూడ *with* ; బస్యి, నిమిత్త, క్షుక  
నిమిత్తవా, క్షుకా *on account of* ; తనక, వరిగి, మట్టిగి, పర్యంత *till,  
until, or as far as*, సుత్త, సుత్తలు, సుత్తు *about, or around* ; బళిక, తరువాయ  
*after* ; and బళియ *near* ; are always added to nouns in the genitive case ; and  
ఓనర, ఓన్ఠర, or ఓన్ఠరవా, *for* ; ఇంత, ఇంతలు, అంత, or అంతలు *than* ; and  
ముంబి, or ముంబితవా *before* ; to nouns in the dative case, to denote relation ;  
as will be perceived in the following examples.

సంకడ, సంకారె, ఒడనె, కూడ *with*.

అరసనసంకడ ప్రభానిమంతాడుత్రిధమ *the minister was speaking  
with the king* ; అంకభినసంకారెకరుదాయతు *the calf went with the  
cow* ; నీనునన్నాడనిమంతాడబిడ *speak not thou with me* ; ఈసంక  
డియొడనిశ్చిరిదకాగదగళియవె *where are the papers connected with this  
business* ? అవనకూడయారుయారు *who went with him* ? It is to be  
observed that these postpositions are not used as prepositions are in English,  
when an instrumental cause is to be expressed ; thus, when we say, *he stabbed  
her with a dagger*, it must be translated అవనవళిన్నకటారియందిరిదను,  
*not కటారియ సంకారె &c.*

బుచ్చి, నిమిత్త, తునుక, తునుకా on account of.

అనునవి యబుచ్చిమా తాడు త్రిదేను *I was speaking regarding that house*; ఈకిలస దనిమిత్తవానివలన పడబడిరి *fear not on account of this business*; ఈరుగావన్నుకొడువదరతునుకవనన్నుకరిదేను *I called him in order to give him this money*. These postpositions are also sometimes added to participles; as నానాకుడియన్నుకొల్లవనిమిత్తవాయొచ్చుమనుష్యునన్నుకొల్లమిసిదేను *I sent a man in order to purchase that horse*.

తనక, వరిసి, పర్యంత్ర, వట్టిసి *till, until, or as far as*.

నానుస్త్రిరంగపట్టణాదతనక, వరిసి, పర్యంత్ర, వట్టిసి, నానాదియద్దేసి *I have seen (the country) as far as Seringapatam*; అనుతింగళగళ, తనక, వరిసి, పర్యంత్ర, or వట్టిసియవనిసిసంబళ్లకొడుత్రైయద్దరు *they continued to give him wages till six months ago*. These postpositions are also sometimes added to participles; as అరసరమనియిందవారడు వతనక, వరిసి, పర్యంత్ర, or వట్టిసినాను ప్రధానియ సంగడమారాడు త్రిదేను *I was speaking to the minister till the king set out from his palace*. When the last of these postpositions వట్టిసి is added to certain pronouns, it must be translated into English in the following manner; నిన్నవట్టిసినుమారాడు *speak thou for thyself only*; అవనవట్టిసియవనుజాత్రైయారచ్యుర *he himself must be careful*.

సుత్త, నుత్తు, సుత్తలు *about, or around*.

అవనసుత్త, నుత్తు, or సుత్తలిరువమనుష్యురబడగ్గయ్యెనరు *the persons about him are very respectable*; అంబూరియసుత్త నుత్తు, or సుత్తలారాడు గొరిడాకచ్యురబుద్ధి ద్దశిబరుళుపత్రవవొద్దరు *a wall must be raised around that well, or it will prove dangerous*.

బళిక, తరువాయ *after*.

అదరబళిక or తరువాయశిలినపెనాయె what became of that business after that? అంకాగదగళి స్వనాదబళిక or తరువాయానంగ తినిమని విలదవారిళిదియి you will become acquainted with this subject after perusing those papers. These postpositions are also sometimes added to the past participles; as నీమారినివారబళిక or తరువాయ ననిగుత్త రావరియలిల్లు you have not written to me since you proceeded to your village; నీవుయ్యిళిదబళిక or తరువాయన నన్యసమాచార ఫలియిలు after you had stated this news, I became acquainted with it.

బళియ, బళియల్లి *near*.

నీనవనబళియయ్యగచీడ do not go near him; అవనబళియల్లిద్దజనరు బరుగబుద్ధివంతరు the persons that were near him are very sensible. The word బళి takes also the affixes of the instrumental and dative cases; as అరస నబళియిండబండమను శ్చమ the man that came from the king; అవనరమ నియబళినియ్యడను he went towards the palace.

ఓస్థర, ఓసర *for, in order, or regarding*.

ఈసామానుగళుమనియన్నకట్టవదక్కుస్థర తరల్పట్టివి these materials were brought for the purpose of building a house; అవమరామతప్పి సీక్కువ వదక్కుస్థరవియింగిమారాడురైని he speaks in this manner in order that he may escape; నినక్కుస్థరవనసంగడనిశ్చిమారాడుత్తిడిమ I was speaking to him yesterday regarding you. These postpositions are added to the participles also; but they are not used in places where the English word for is used to signify instead of.

ఇంత, ఇంతలు, అంత, అంతలు *than*.

అవనింతలుని సుబుద్ధివంతమ thou art wiser than he; నన్నకుదురింగ తనినకుదురిదాడ్డు your horse is greater than mine; అంపట్టిగొక్కంత





త్రవనసంగడమారాడల్లి *I saw him, but did not speak to him*; నీవు శిశిదశియా రతవనుకొడువదిల్లి *he will not give it, unless you ask for it.*

### ADVERBS.

An adverb in this language is not, as in English, used at the end of a sentence, but always precedes a noun of quality, a verb, a participle, or a gerund, and sometimes also another adverb, to express some circumstance regarding it; as అవనుబడఁగదాడ్డమనుష్యును *he is very great man*; అవనుమెల్లిగిమారాడుత్రావే *he speaks slowly*; అవనునెట్టిగియ్యాడను *he went straightly*; అల్లిదలిరిగిబందమనుష్యును *the man that returned thence*; నీనులీఁ ఘృపాగియ్యగియల్లికాడుకొందిరచీఁకు *you must go soon, and remain in attendance there*; అవనుబడఁగజాగ్రతీయూగినడిడుకొండను *he behaved very diligently.*

The adverbs దాని or దానికి *in that manner*, ద్వారాని or ద్వారానికి *in which manner?* are sometimes used simply as in English; thus నీవుదాని or దానిమారాడచీదిరి *speak not ye in that manner*; నానవనసంగడద్వారాని or ద్వారానికిమారాడచీఁకు *in what manner must I speak to him?* When దాని or దానికి is added to a noun in the genitive case, or to a participle, it signifies *like, so that, and as if*; thus ఈశల్లివప్రదదానికానుత్రదే *this stone appears like a diamond*; నానుశిశిధవదానికిఁ ఘట్టియూగియ్యదు *read loudly that I may hear*; అవనదస్సురానునాదిదదానిమారాడుత్రావే *he speaks as if he had seen it.* When the emphatic ఏ is added, it then signifies *in the same manner*; as అవనునీయిశిదదానికిమాదిదను *he acted in the same manner as you told him.* When the word అందు is added to దానికి it signifies *or, at least, and even*; as దాంకాదరుమింకాదరుమాడచీఁకు *you must do in that or this manner*; దాంకాదరుమాడు *do at least in that manner*; దాంకాదరుమాడల్లి *he did not act even in that manner.* When

the word ಲೂದರು or the particle ಉ is added to ಯ್ಯಾಂಗೆ, it signifies *at any rate*; as ಯ್ಯಾಂಗೆ ಲೂದರು or ಯ್ಯಾಂಗೆ ಉ ಈ ಸಂಜೆಸಿಕೊಡವೈರು *at any rate you must give it this evening*.

The adverb ಲೂನ then, is always added to participles instead of *when*, but ಯೂವಾ is used interrogatively; as ನಾಮಯ್ಯೆಳೆದಾಗ ನನ್ನ ಮಾತನ್ನು ನಮಗೆಳೆ ಲೆಲ್ಲ *thou didst not listen to me when I told thee*; ಅವ ನಮಗೆನಿಸಿಯೂವಾ ಯ್ಯಾದಿ *when didst thou go to his house?* When the word ಲೂದರು is added to ಯೂವಾ, it signifies *at any time, or ever*; and when the conjunctive particle ಉ is added, it signifies *always, or at all times*; as ನಮಯ್ಯಾ ವಾಗಾದ ಮಾ ಅವನಮಗೆನಿಯಾದ ಧ್ವಂಟೈ *didst thou at any time go to his house?* ಅವನು ಯೂವಾ ಲೂಬಲೆಮುರಾಯರುತ್ತಾನೆ *he is always writing*.

ಅಂತೆ or ಓಪಾದೆಯಲಿ like.

These adverbs are always added to genitives; as ರಾಮನಂತೆಯರ ಗಿಲ್ಲ *there is no king like Rāma*; ಸಿಕ್ಕು ದ್ರಾಪಾದೆಯಲಿಗ ಜಿಸಿದನು *he roared like a lion*. When ಅಂತೆ is added to a participle, it signifies *so that*; as ನಾವಲ್ಲಿಬಂದು ಶೈರು ವದಕ್ಕಿಮುಂಜೆಗೊಡ ಮಾನುಗಳಾಗ ಮಾನಿ ಧನಾಗಿರುವಂತೆಯ ಪುಗರಿ ಮಾಡವೈರು *you must give orders so that the ryots and curnums may be present before we arrive there*. When ಅಂತೆ is used at the end of a sentence, it signifies that the person who speaks does not know the thing himself, but only heard from others; as ಅವನುಬರುಳ್ಳುದ್ದಿವಂತನಂತೆ *he is said to be very wise*.

ಅಂತ, ಅಂತು, or ಎಂತ, ಎಂತು.

ನಿವಿರೂವಮ್ಮನನಗಿಕೊಡವೈ ಕಂತ or ವೈಕಿಂತ ವಸುಯ್ಯೆಳೆ ದನು *he said, you must pay me this money*; ಮಳೆಬಂದಿತಂತು or ಬಂದಿತೆಂತುನನಗೆ ಕಾಣುತ್ತದೆ *it appears to me that there will be rain*. Sometimes the conjunctive particle ಉ is added to these words when two or more sentences of the

description here undermentioned are joined together to complete a period ; thus  
 ಉತ್ತರಾಸುಮಂಗಳೂರಿಗಿರಾಸು ಶ್ರೀನಿಲಯಾಬ್ಲಿಗಿಮಟ್ಟಿದ ಮೈಲಿನ ನಗಿ  
 ಸುರುವರೂಗಲಕಳುಮಿಸುಡ್ಡಿ ನಿಲಯಾದ್ಯೆಳಿದನು he said that he was going  
 to mangalore ; and that when he arrived there, he would send me a hundred pa-  
 godas ; ಉಪಟ್ಟಿ ಯಕಳದಾಡ್ಡದಿಂತಲೂ ಅಬ್ಲಿಬರುಳವರ್ತಕರಿರುತ್ತಾಂ  
 ತಲಾನಾನಲ್ಲಿಗಿರಾಸುಡರಿಬರುಳಲಾ ಪ್ರಿಯಾದ್ಯಂತಲೂದ್ಯೆಳಿದನು he said  
 that that city was very large ; that there were a great many merchants there ;  
 and that if I went there, it might be very advantageous to me. It may further  
 be remarked, that the verbal noun ಎಂಬುವುದು the act of saying, and the past  
 gerund ಉಂಟಿ having become, are sometimes used in place of ಎಂತ ; thus ತ  
 ನಗಿಬರುಳುಪೆತ್ತುವಮಾಡಿಡರಿಂಬುದಾದ್ಯೆಳಿದನು he said that he had been  
 very much oppressed ; ಉಸುಮೈಸೂರಿಗಿರಾಸು ಶ್ರೀನಿಂಬದಾರನು ತನ್ನಂ  
 ಗಡನಾಸುಬರವೈಕಿಂಬದಾರನುಡ್ಯೆಳಿದನು he said that he was going to  
 mysoor, and that I must follow him.

### ಅಲ್ಲವಿ

This word when used interrogatively, signifies is it not ? and sometimes it  
 signifies or, as ಈ ಕಾಗಡವವನುಬರೆದ್ದಲ್ಲವಿ is not this paper his writing ?  
 ಅವನುರಾಮನಲ್ಲವಿ is not he Rama ? ಅವನುಮನೆಯಲ್ಲಿಯಿದ್ದಾನಾಅಲ್ಲವಿ  
 ದಾರರಗಿರಾಸುಡನಾ ? is he in the house, or has he gone out ?

### ಅಲ್ಲದೆ

This word signifies or, but, and besides, as in the following examples ; ಪ  
 ರ್ತತವೈಅಲ್ಲದೆ ಮೊಡವೈ is it a mountain or a cloud ? ಮೂರಾದಿಡ ನಲ್ಲದೆಬ  
 ರೆಡುಲಿಲ್ಲ he spoke, but did not write ; ಅವನಲ್ಲದೆನಾಲ್ಕುಮಂದಿಬಂದರು four  
 people came besides him.

The adverb ಬಹುಳ is sometimes prefixed to words to denote the superlative  
 degree ; thus ಅವರುಬಹುಳನಿರಾಸುಪಾದ್ಧಾಂತಿ they are very glad. At  
 other times it denotes many or much ; as ಅಲ್ಲಿಬಹುಳಜನವಿತ್ತು there were many

people there ; ಅವನು ಬಹಳ ರೂವಸ್ತು ಸಂಪಾದಿಸಿದನು *he procured much money.*

The words ಅಂಥಾ of that kind, ಇಂಥಾ of this kind, and ಎಂಥಾ of what kind ? are used as follows ; ಅಂಥಾಮನು ವ್ಯಸಯಾರೂ ಇಲ್ಲ *there is not any person of that kind ; ನಾನಿಂಥಾ ಗುದರೆಯೊಂದು ಕೊಳ್ಳಬೇಕಾಯಿದೆ I want to buy a horse of this kind ; ಅವನಿಂಥಾಮನು ವ್ಯನ್ಯಾನಾನರಿಯೆ I know not what kind of man he is.*

### CONJUNCTIONS.

#### ಉದರು

This word sometimes signifies *or*, and at others *any, even, at least* ; thus ರಾಮ ನಾದರು ಬ್ರಹ್ಮನಾದರು ಕೂರ ಶವಾದರು *Ráma, Lacshmana, or Bharata ; ಯಾರಾದರು ಬಂದರೆ if any person come ; ಎಲ್ಲಿಯಾದರು at any place ; ಯಾವನು ವ್ಯನನ್ನಾದರು ಕಳುಹಿಸು send any man ; ಅವನಿಗೊಂದು ಕಾನಾ ದರು ಕೊಡವೈದ do not give him even a single cash ; ನಾಳೆಯಾದರು ಕೊಡ ಶ್ರೀಯೈ will thou at least give it to-morrow ?*

#### ಉದರೆ

This word signifies *but* ; thus ನಾನು ಮೈಲೆಗೆ ದಿನಾದರೆಯವನು ಕೇಳಿಲ್ಲ *I told him, but he did not listen to me.*

#### ಉದಲಿ

This word signifies *or* ; thus ಅರಸನಲಿ ಪ್ರಧಾನಿಯಲಿ ಬಂದರೆ *if the king or the minister come hither.*

#### ಉದಾಸ್ಯ

This word signifies *however* ; thus ಯೂರೋಪದೊಳಿಬರುವುದು ರವಾ ಡೊಂದಾರು ತಿಂಗಳೊಳಗೊಳಗಿಲ್ಲವಾಗಿ ಶ್ರೀರು ವದು ಬಹಳ ಕಷ್ಟವಾದಾಸ್ಯವೂ ಲೆವನ್ನಾಗಿ ಬಿಸಿದರೆಯಿನ್ನೂ ಶ್ರೀಪ್ರವಾಗಿ ಮುಟ್ಟಬರುದು *Europe is very far*

from this place ; it will be difficult to arrive there in six months ; however, if the wind be favorable, we may arrive there earlier.

### మ త్తు or మ త్తె

These words sometimes signify *and*; at other times *more* and *else*; thus లూనిగ ఘోరదురిగ ఘోమత్రాంతిగ ఘోబందవ elephants, horses, and camels, arrived; మత్తుకిలవచాగదగళపే there are some more papers; ననగవనసంగడమత్తుస్తల్ప మారాడవ్యేకాయదే I have something more to say to him; మత్తెను what else? మత్తెయారు who else? &c,

### న ను

This word sometimes signifies *with*, and at others *even* and *also*; thus రామ ననదులక్ష్మణానుయోదను Lacshmana went with Rāma; ఒందురురాన దుకాడలిల్ల he did not give even a fanam; నావచేంగ ఘోరిగియోదాగ వ రునదుబందరు when we went to bangalore, they also followed us,

### ఇ న్నూ

This word sometimes signifies *more*, and at others *yet*, *still*; thus నానునిమ ఇన్నూకిలపురూవన్నకాడువే I will give you some more money; ఊరిగి యోదమనుష్యునిమ్మబరలిల్ల the man who went to the country has not yet returned; అవనిమ్మన నశిమారువరదాకొడచ్యేరు he is still indebted to me one hundred pagodas.

### లూద్దరింద

This word signifies *because*, *therefore*; thus అవసుబుద్ధిశాలియూద్దరింద పుర్యావృద్ధియగు వసు because he is wise he will be promoted; అవసునన్న సంగడయ్యేలిల్లవాద్దరిందదన్ననానరియే he did not tell me; and, therefore, I do not know it.

The interjections are used as follows :

ಅದರು..	} sorrow and pain.....	{ ಅದರು &c. ಅವರಿಗೆಂ ಭಾವಪತ್ರ ಸಂಘ ವಿಸಿರು <i>alas ! what a misfortune has befallen them !</i>
ಅಕಟ...		
ಅಯ್ಯೋ..		
ಅಃ ....	} pleasure, admirati- on, jest, or reproach.	{ ಅಃ or ಲಾಃ ಈ ಕಥೆಯೆಷ್ಟು ಸುಖದ ರವಾ ಯದೆ <i>ha ! how pleasant is this story !</i> ಅಃ or ಲಾಃ ಇವನದಾಂಗೆಯುಧಿವಂ ತೆ ನಿಪ್ರಪೂ ಪದಲ್ಲಿಯೊಲ್ಲ <i>ah ! there is no man so wise as he in this world !</i>
ಊಃ.....		
ಬೆಃ.....	} disgust.....	{ ಬೆಃ or ಇನ್ ದುಷ್ಟನೈಮಾ ರಾಡವೈಡ <i>fy !</i> ಇನ್..... } <i>wretch do not speak !</i>
ಒ.....		
ಎಲೆ.....	} The use of these interjections has already been explained in this chapter, under the head of nouns.	
ಎಲೈ.....		
ಅಃ.....		
ಎಲೆಗೆ.....		
ಎಲೈ .....		
ಎಲಾ.....		
ಎಲಾಃ.....		

# PARTICLES.

ಎ.....	} doubt or question....	{ ಈ ಪುಸ್ತಕವು ರಾಮನದೆಯಲ್ಲಿದೆಯೆನೋ <i>does this book belong to Ráma, or to Shésha?</i> ಈತನು ವಸುಮಾಡಿಡನೆಯೆ <i>did he commit this offence ?</i> ಅವನು ಯಾರನಾನರಿಮೆ <i>I know not who he is ;</i> ಅವನು ಪಂಡಿತನಾ <i>is he a learned person ?</i> ಅವನು ಬಂದನಾ <i>is he come ?</i>
ಓ.....		
ಊ.....		

೩.....affirmation.....{ ಈಕೆಲಸವನ್ನವಸ್ಯಮಾಡಬೇಕು he must  
do this business.

ಉ

This particle sometimes signifies *and*, and serves to connect words and sentences; at others it signifies *also, even*; thus ಕೃಷ್ಣನು, ಶೇಷನು, ಲಕ್ಷ್ಮಣನು ಬಂದರು  
*Crishṇa, Shésha, and Lacshmana, have come*; ಲೂಗಲೂ, ಈಗಲೂ *now and then*; ವಿದ್ಯೆಯಿಂದಲೂ, ಬುದ್ಧಿಯಿಂದಲೂ ಅವನು ಶ್ರೇಷ್ಠನಾದನು *by learning and prudence he became a great man*; ಅವನು ನೋಡುತ್ತಿರಲೂ, ತಿಳಿಸುತ್ತಿರಲೂ ಇದ್ದನು *he was looking and telling*; ನನ್ನ ಸಂಗಡವನು ಬರಿಯು ಶ್ರೀಧರನು *he was also writing with me*; ಅಲ್ಲಿಯೊಬ್ಬನೂ ಇಲ್ಲ *there is not even a single person there*. When the words ಇಲ್ಲ or ಅಲ್ಲ are added to the conjunctive particles, and joined to two different words, they signify *neither and nor*; as ಅಲ್ಲಿನಿನ್ನೂ ಇಲ್ಲ, ಅವನೂ ಇಲ್ಲ *neither you nor he were there*; ಲೂಕಿರುವನಿರಂದೆಯೂ ಇಲ್ಲ *that infant has neither father nor mother*; ಇದು ಮಿತ್ರವೆಂದು ಅಲ್ಲವೆನ್ನವೂ ಅಲ್ಲ *this is neither brass nor gold*.



# APPENDIX.

## OF NUMBERS.

### 1st. CARDINAL NUMBERS.

The cardinal numbers in Carnāṭaca, are as follows:

೧.....	ಒಂದು.....	1
೨.....	ಎರಡು.....	2
೩.....	ಮೂರು.....	3
೪.....	ನಾಲ್ಕು.....	4
೫.....	ಐದು.....	5
೬.....	ಆರು.....	6
೭.....	ಏಳು.....	7
೮.....	ಎಂಟು.....	8
೯.....	ಒಂಕತ್ತು.....	9
೧೦.....	ದತ್ತು.....	10
೧೧.....	ಒನ್ನಾಡು.....	11
೧೨.....	ಒನ್ನಿರಡು.....	12
೧೩.....	ಒದಿಮಾರು.....	13
೧೪.....	ಒದಿನಾಲ್ಕು.....	14
೧೫.....	ಒದಿನೈದು.....	15
೧೬.....	ಒದಿನಾರು.....	16



౧౭	.....చదినెళ్ళు.....	17
౧౮	.....చదినెంటు.....	18
౧౯	.....చత్రాళిత్ర.....	19
౨౦	.....ఇప్పత్తు.....	20
౨౧	.....ఇప్పత్తాడు.....	21
౨౨	.....ఇప్పత్తెరడు.....	22
౨౩	.....ఇప్పత్తమారు.....	23
౨౪	.....ఇప్పత్తనాల్లు.....	24
౨౫	.....ఇప్పత్తేడు.....	25
౨౬	.....ఇప్పత్తెరు.....	26
౨౭	.....ఇప్పత్తెళ్ళు.....	27
౨౮	.....ఇప్పత్తెంటు.....	28
౨౯	.....ఇప్పత్తెంజు.....	29
౩౦	.....మూవత్తు.....	30
౪౦	.....నాల్లత్తు.....	40
౫౦	.....వివత్తు.....	50
౬౦	.....ఆరవత్తు.....	60
౭౦	.....ఎప్పత్తు.....	70
౮౦	.....ఎంబత్తు.....	80
౯౦	.....తొంబత్తు.....	90
౧౦౦	.....మూడు.....	100
౧౦౧	.....మూరాండు.....	101
౧౦౨	.....మూరదత్తు.....	110

౨౦౦.....	గ్రహుడు .....	200
౩౦౦.....	సుగ్రహుడు .....	300
౪౦౦.....	నాల్గుడు .....	400
౫౦౦.....	విశుడు .....	500
౬౦౦.....	ఘోషుడు .....	600
౭౦౦.....	విశ్వుడు .....	700
౮౦౦.....	ఎంబుడు .....	800
౯౦౦.....	బింబుడు .....	900
౧౦౦౦.....	సావిర .....	1000
౧౦౦౧.....	సావిరదాండు .....	1001
౧౦౧౦.....	సావిరదశ్చ .....	1010
౧౧౦౦.....	సావిరదమారు .....	1100
౧౦౦౦౦.....	శత్రుసావిర .....	10,000
౧౦౦౦౦౦.....	లక్ష .....	100,000
౧౦౦౦౦౦౦౦.....	కోటి .....	100,00,000

## 2d. FRACTIONS.

An unit is divided into fractions, in the following manner :

౧.....	ఒకడు .....	1
III .....	మక్రాలు .....	$\frac{3}{4}$
II .....	అరె .....	$\frac{1}{2}$
I .....	కాలు .....	$\frac{1}{4}$
≡ .....	మూడుదిన .....	$\frac{3}{8}$
= .....	చిక్క .....	$\frac{2}{8}$
- .....	దిన .....	$\frac{1}{8}$
III .....	మక్రగవి .....	$\frac{3}{8}$

॥ .....	అశివిన్	.....	$\frac{1}{4}$
॥ .....	కాగరి	.....	$\frac{1}{4}$
≡ .....	మూరుగిద్దగారి	.....	$\frac{1}{16}$
= .....	అశికాగరి	.....	$\frac{1}{16}$
- .....	గిద్దగారి	.....	$\frac{1}{16}$

The fractional parts of a pagoda, rupee, or fanam, are expressed by the marks above exhibited; but the terms vary with the coin. Pagodas are marked by prefixing  $\text{ప}$ , rupees by prefixing  $\text{రూ}$ , and fanams are distinguished by prefixing the mark  $\text{పా}$ , called macára.

#### Fractional parts of a pagoda.

ప॥ .....	పరద	.....	a pagoda.
ప॥ .....	మధ్యరగ	.....	$\frac{3}{4}$ of a pagoda.
ప॥ .....	దాన్న or ప్రరాష	.....	$\frac{1}{2}$ of a pagoda.
ప॥ .....	ధరగ	.....	$\frac{1}{4}$ of a pagoda.
ప॥ .....	మధ్యగ	.....	$\frac{1}{8}$ of a pagoda.
ప॥ .....	చవల	.....	$\frac{1}{16}$ of a pagoda.
ప॥ .....	దగ	.....	$\frac{1}{16}$ of a pagoda.
ప॥ .....	మూరుచాట్టి	.....	$\frac{1}{16}$ of a pagoda.
ప॥ .....	ఎరచాట్టి	.....	$\frac{1}{16}$ of a pagoda.
ప॥ .....	చాట్టి	.....	$\frac{1}{16}$ of a pagoda.

#### Fractional parts of a rupee.

ర॥ .....	రూపాయి	.....	a rupee.
ర॥ .....	మప్పవలి or మూరుపావలి	.....	$\frac{3}{4}$ of a rupee.
ర॥ .....	అధ్యలి	.....	$\frac{1}{2}$ of a rupee.
ర॥ .....	పావలి	.....	$\frac{1}{4}$ of a rupee.

రః	.....మూరగలి	..... $\frac{1}{4}$ of a rupee.
ర=	.....ఎరగలి	..... $\frac{1}{8}$ of a rupee.
ర-	.....ఆగలి	..... $\frac{1}{16}$ of a rupee.

## Fractional parts of a fanam.

రె	.....ఒంథగలి or ఒప్పగలి	.....a fanam.
రె	.....మప్పగలి	..... $\frac{3}{4}$ of a fanam.
రె	.....అడ్డ	..... $\frac{1}{2}$ of a fanam.
రె	.....దాగలి	..... $\frac{1}{4}$ of a fanam.
రెం=	.....మూరువ్యసే	..... $\frac{1}{8}$ of a fanam.
రెం=	.....చ్యేళి	..... $\frac{1}{16}$ of a fanam.
రెం=	.....వ్యసే	..... $\frac{1}{32}$ of a fanam.
రెంం=	.....మక్తగలి	..... $\frac{3}{8}$ of a fanam.
రెంం=	.....అళివ్యసే	..... $\frac{3}{16}$ of a fanam.
రెంం=	.....కాగలి	..... $\frac{1}{8}$ of a fanam.
రెంంం=	.....మూరుగిద్దగలి	..... $\frac{5}{16}$ of a fanam.
రెంంం=	.....అళికాగలి	..... $\frac{5}{32}$ of a fanam.
రెంంం=	.....గిద్దగలి	..... $\frac{1}{32}$ of a fanam.

In the western countries the mode of writing accounts in the Carnāṭaca language, differs materially from that adopted by Telugu and Tamil accountants. Pagodas are expressed, as already stated, by prefixing to the integers, the letter గ, and then the sign ె termed *macāra*, is placed to mark the fanams, which are ten to a pagoda. In filling up the places of fanams, the integers from one to four are used; but if the number be five, the fractional mark "||" half, is placed instead of it, denoting half a pagoda. If the number of fanams be greater than five, and less than ten, figures denoting fanams are placed after the fractional parts of the pagoda; and the sign *macāra* is omitted. If there be no fanams, a cipher is placed after the mark ె, to shew that there are none. Ciphers are also used to denote the relative value of the fractions.

	<i>Pr.</i>	<i>Ft.</i>
ಸೂಂ.....	1	1
ಸೂಂ೨.....	1	2
ಸೂಂ೩.....	1	3
ಸೂಂ೪.....	1	4
ಸೂಂ೫.....	1	5
ಸೂಂ೬.....	1	6
ಸೂಂ೭.....	1	7
ಸೂಂ೮.....	1	8
ಸೂಂ೯.....	1	9
ಸೂಂ೧೦.....	2	0
ಸೂಂ೧೧.....	2	4 and $\frac{1}{2}$ , $\frac{1}{4}$ , $\frac{1}{8}$ and $\frac{1}{16}$ of a fanam.
ಸೂಂ೧೨.....	3	and $\frac{1}{2}$ , $\frac{1}{4}$ and $\frac{1}{8}$ of a fanam.
ಸೂಂ೧೩.....	4	and $\frac{1}{2}$ and $\frac{1}{4}$ of a fanam.
ಸೂಂ೧೪.....	5	and $\frac{1}{4}$ of a fanam.
ಸೂಂ೧೫.....	6	and $\frac{1}{8}$ of a fanam.
ಸೂಂ೧೬.....	7	and $\frac{1}{4}$ , $\frac{1}{8}$ and $\frac{1}{16}$ of a fanam.
ಸೂಂ೧೭.....	8	and $\frac{1}{2}$ , and $\frac{1}{4}$ of a fanam.

## 3d. ORDINAL NUMBERS.

The ordinal numbers in Carnāṭaca are formed by adding the affix ಅನೈ to the cardinal numbers, as follows:

ಒಂ ಒನೈ .....	1st.
ಎರ ಒನೈ .....	2d.
ಮೂರ ಒನೈ .....	3d.
ನಾಲ್ಕನೈ .....	4th.
ಐದನೈ .....	5th.

అూరనీ	.....	౬నీ	.....	6th.
ఏళ్లనీ	.....	౭నీ	.....	7th.
ఎంట్టినీ	.....	౮నీ	.....	8th.
ఒంభ్రతనీ	.....	౯నీ	.....	9th.
దత్తనీ	.....	౧౦నీ	.....	10th.
నూరనీ	.....	౧౦౦నీ	.....	100th.
సావరనీ	.....	౧౦౦౦నీ	.....	1000th.

When the cardinal numbers are used to denote a number of persons, the word జన or మంది may be added to all of them, with the exception of ఒండు, which takes జన only; as ఒండుజన *one person*, ఎరడుజన or మంది *two persons*, మూరుజన or మంది *three persons*.

Multiplicative numbers are formed by the addition of the words అష్ట, వంశిశీ, or పాలు, to the cardinal numbers, from four to any given number; as ఇమ్మడి *double*; మమ్మడి *treble*; నాల్కష్ట, నాల్కవంశిశీ, or పాలు *quadruple*, &c.

The words బారి, సారి, సరి, సరా, అంపుత్రి, or దఫా, are added to the cardinal numbers to denote times, as follows :

ఒమ్మి or ఒండుబారి, సారి, సరి, సరా, అంపుత్రి,	} once.
or దఫా.....	
ఇమ్మి or ఎరడుబారి &c.....	twice.
మూడుబారి .....	thrice.
నాల్కబారి .....	four times.
విడుబారి .....	five times.
అరుబారి .....	six times.
ఏళ్లబారి .....	seven times.

## OF MEASURES.

The greatest measure by which the quantity of grain is determined in the western countries, is called ఖండ *chandaga*, which is divided into four పంచక *panchacás*, or into twenty smaller measures termed కొళ్ళ *colagas*.

	<i>Chandagas.</i>	<i>Panchacás.</i>	<i>Colagas.</i>
౧౦.....ఒండుకొళ్ళ	0	0	1
౧౧.....ఎరడుకొళ్ళ	0	0	2
౧౨.....మూడుకొళ్ళ	0	0	3
౧౩.....నాలుకొళ్ళ	0	0	4
౧౦౦.....పంచక	0	1	0
౧౦౧.....ఐదుకొళ్ళ	0	0	6
౧౦౨.....షెళ్ళకొళ్ళ	0	0	7
౧౦౩.....ఎండుకొళ్ళ	0	0	8
౧౦౪.....ఒండుపంచక	0	0	9
౧౦౫.....ఎరడుపంచక	0	2	0
౧౦౬.....దానినొండుకొళ్ళ	0	0	11
౧౦౭.....దానినెరడుకొళ్ళ	0	0	12
౧౦౮.....దానినమూడుకొళ్ళ	0	0	13
౧౦౯.....దానిననాలుకొళ్ళ	0	0	14
౧౦౦౦.....మూడుపంచక	0	3	0
౧౦౦౧.....దానినాడుకొళ్ళ	0	0	16
౧౦౦౨.....దానినెరడుకొళ్ళ	0	0	17
౧౦౦౩.....దానినమూడుకొళ్ళ	0	0	18
౧౦౦౪.....దానిననాలుకొళ్ళ	0	0	19
౧౦౧౦.....ఒండుఖండ	1	0	0

The measure ಕಾಳಿ is subdivided into smaller measures by fours, and marked as follows:

ಕಾಳಿ .....into four.....ಬಳಿ  
 ಬಳಿ .....into four.....ಮಾನ  
 ಮಾನ .....into four.....ಸಾಲಿಗಿ  
 ಸಾಲಿಗಿ .....into four.....ಗಡ್ಡ or ಬೆಟ್ಟಿ

It is here to be observed that in Carnátaca accounts of grain, the chandagas, colagas, mánas, and gidnas, are expressed by placing the integers; and the panchacás, ballas, and soligas, by perpendicular lines, as hereunder exhibited. The letter ಖ denotes chandaga; and the mark ಁ is prefixed to express colagas. The blank places are marked by ciphers, as in other accounts.

	C.	P.	C.	B.	M.	S.	G.
ಖ೦೦೦೦೦೦.....	1	1	1	1	1	1	1
ಖ೦೦೦೦೦೦೦.....	2	2	2	2	2	2	2
ಖ೦೦೦೦೦೦೦೦.....	3	3	3	3	3	3	3
ಖ೦೦೦೦೦೦೦೦೦.....	4	0	0	0	0	0	0
ಖ೦೦೦೦೦೦೦೦೦೦.....	5	1	0	0	0	0	0
ಖ೦೦೦೦೦೦೦೦೦೦೦.....	5	1	1	0	0	0	0
ಖ೦೦೦೦೦೦೦೦೦೦೦೦.....	5	1	1	1	0	0	0
ಖ೦೦೦೦೦೦೦೦೦೦೦೦೦.....	5	1	1	1	1	0	0
ಖ೦೦೦೦೦೦೦೦೦೦೦೦೦೦.....	5	1	1	1	1	1	0
ಖ೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦.....	6	2	2	2	2	2	2
ಖ೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦.....	0	0	0	0	0	0	2
ಖ೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦.....	0	0	0	0	0	2	2
ಖ೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦.....	0	0	0	0	3	3	3
ಖ೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦.....	0	0	0	3	3	3	3
ಖ೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦.....	0	0	1	1	1	1	1
ಖ೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦.....	0	1	2	2	2	2	2
ಖ೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦.....	3	3	3	3	3	3	3



The greatest weight in Carnátaca is the ಖಂಡಿ, or ಫಾರ, which contains 20 maunds, termed ಮೂ.

A ಮೂ.....contains.....four ದಡೆಯ or 40 ಸೆರು seers.

A ದಡೆಯ.....ten ಸೆರು

A ಸೆರು.....four ಪಾವುಗಳ

A ಪಾವು.....two ಚಟಾಕುಗಳ, ನವಟಾಕುಗಳ, or ರುಲಗಳ.

In writing accounts, weights are marked and expressed in the same way as other measures, by integers and perpendicular lines; as ಮೂ॥೨॥೨ four maunds, two dadayas, two seers, two pávus, and one chatácu.

The greatest measurement of extent is called ಸಾವದ, which contains four ರೂರದಾರಿ.

A ರೂರದಾರಿ.....contains.....2000 ಮಾರು..... fathoms.

A ಮಾರು.....2 ಗಜಗಳ..... yards.

A ಗಜ.....2 ಮೀಳ..... cubits.

A ಮೀಳ.....1½ ದಿಜ್ಜಿ..... feet.

A ಮೀಳ.....2 ಗಿಗಾಕಳ..... spans.

A ದಿಜ್ಜಿ.....12 ಅಂಗುಲಗಳ..... inches.

A ಗಿಗಾಕಳ.....9 ಅಂಗುಲಗಳ..... inches.

ಅಂಗುಲ.....one inch.

#### OF TIME.

According to the mode adopted by the Bráhmans, the infinity of time is divided into four great ages called ಯುಗಗಳ, which are supposed to be in constant revolution, and are named as follows:

1st. ಕೃತಯುಗವು.....consisting of.....1728000 years.

2d. ತ್ರೈತಾಯುಗವು.....1296000 years.

3d ಧ್ವಾಪರಯುಗವು.....864000 years.

4th. శలియుగం (which is said to be the present age,) 433000 years, and of which a period of 4920 years has already elapsed. Besides these grand divisions, the Hindus in Carnátaca have another era, which takes its name from an ancient king called Sháliváhana, and commences about the year of Christ 78. The present year of this era is 1742, corresponding with A. D. 1820. The years of this era are counted in cycles of sixty; each of which has an appropriate name, as follows:

ప్రథమ	శారదా
ద్వితీయ	పాథివ
తృతీయ	వృషభ
చతుర్థ	నర్మజితు
ప్రమోద	నర్మధారి
ప్రజ్ఞాత్పత్తి	విర్యాధి
అంశురస	విశ్వతి
శ్రీమతి	ఖర
భూవ	నందన
యవ	విజయ
ధాతు	జయ
శుభ్ర	మన్మథ
బరహస్పతి	మధ్య
ప్రమాది	యోగవంశ
విశ్రాంత	విభంజ
విశు	వికారి
శత్రుహం	శార్దూ
స్వప్న	

శ్లేష	అనంద
శుభశుక్ల	రాక్షస
శాశుశుక్ల	నల్ల
శ్రాధి	పింగళి
విజయ	కార్తీక
పరాశి	సింధు
శ్లేష	రాత్రి
శిలక	దుర్గ
సామ్య	దుందు
నాథారణ	రుద్రాక్ష
విశాఖ	రక్ష
పరిధా	శ్రాధ
ప్రమాది	క్షయ

The year is divided into twelve lunar months. The following are their names.

జ్యేష్ఠ	అనంత
శ్రావణ	కార్తీక
జ్యేష్ఠ	మంగళ
అనంత	పుష్య
శ్రావణ	మాఘ
జ్యేష్ఠ	పూర్ణిమా

Each of these lunar months is divided into two portions, called పక్షములు; of which one is termed శుక్ల or శుద్ధ, the bright half; and the other కృష్ణ or అమృత, the dark half; and each of these portions contains fifteen తిథిలు or lunar days.

The first day of the bright fortnight is called పాడ్య or the first, and continues till డుంగుమి or the full moon; and the first day of the dark fortnight is also called పాడ్య, and terminates with అమావాస్యే.

బుక్లపక్షము.....the bright half. కృష్ణపక్షము.....the dark half.

బుద్ధి....పాడ్య.....new moon. బదుళ పాడ్య.....the first lunar day  
[of the fortnight.]

ఇదిగి.....2d lunar day.

ఇదిగి.....2d

తదిగి.....3d

తదిగి.....3d

చౌలి.....4th

చౌలి.....4th

పంచమి.....5th

పంచమి.....5th

చట్టి.....6th

చట్టి.....6th

సప్తమి.....7th

సప్తమి.....7th

అష్టమి.....8th

అష్టమి.....8th

నవమి.....9th

నవమి.....9th

దశమి.....10th

దశమి.....10th

ఏకాదశి.....11th

ఏకాదశి.....11th

ద్వాదశి.....12th

ద్వాదశి.....12th

త్రయోదశి.....13th

త్రయోదశి.....13th

చతుర్దశి.....14th

చతుర్దశి.....14th

డుంగుమి...full moon.

అమావాస్యే.....lunar day of the  
[moon's change.]

-Some people, according to the Tamulian mode, class their months according to the solar system, and their names are as follows :

బిత్రి	అర్విశి
వైయూశి	కార్తిక
అూని	మంగళ
అూది	శ్రీ
అూవగిరి	మాశి
పిరవ్వుశి	పంసని

A day of 24 English hours is, by the Hindus, divided into 60 Indian hours, each of which is equal to 24 minutes; and  $7\frac{1}{2}$  భుళిశి, or three English hours, make one జామపు.

The days of the week take their names from the planets, as follows :

అూదిత్యవార, శ్రానువార, or రవివార.....	Sunday.
సూర్యవార, ఇందువార, or బంశ్రవార.....	Monday.
మంగళవార, శుభవార, అంశారశవార, or శ్రామవార.....	Tuesday.
బుధవార, or సామ్యవార.....	Wednesday.
గురువార, or బృహస్పతివార.....	Thursday.
శుక్రవార, శ్రుగవార, or శ్రాగవవార.....	Friday.
శనివార, స్థిరవార, or మండవార.....	Saturday.

The following is a list of the principal points of the compass, over each of which a particular genius is supposed to preside, according to the notions of the Hindus.

బడగ.....	North.	శుభ్యిర.....	The genius of riches.
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శింశ.....South.	యమ.....The regent of death and judge of [departed souls.
మూడ.....East.	ఇంద్ర.....The ruler of the sky.
పశువ.....West.	వరుణ.....The deity presiding over water.
వాయు.....N. West.	వాయు.....The god of wind.
ఉశాన్య.....N. East.	ఉశాన.....The destroyer and reproducer.
నైమితి.....S. West.	నైమితి.....The chief of the rácshasas.
అగ్నియ.....S. East.	అగ్ని.....The god of fire.



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